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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

OUR SAVIOR'S CONVERSATION WITH NICODEMUS.

Nicodemus, who is designated as a 'ruler of the Jews,' belonged to the sect of the Pharisees, whose opinions and character, we well know. With the malignity, felt and manifested by his brethren against Jesus, he never had any sympathy. He had heard of or seen some of the miracles which Jesus did and perceived the impossibility of their being done but by the power of God. The prejudice at this period against Jesus among the Pharisees and the people was probably strong, for we find that not long after there was a joint resolution that if 'any man did confess that Jesus was the Christ, he should be put out of the Synagogue.' It is interesting to become acquainted with the feelings of Nicodemus in his present situation as they are exhibited by his conduct. Nicodemus was exalted in rank among his countrymen. He was in fact a Jewish nobleman, and of course much looked up to and honored by the Jewish people. Jesus was an unknown, neglected, or despised personage—of poor extraction—with but few followers, who were ignorant and humble fishermen of Galilee—alike destitute of wealth and temporal power. In the face of these disadvantages, Nicodemus feels in him an interest, strong and not to be overcome. He fears the reproach of his countrymen, but he cannot resist his desire to have some verbal communication with him. He repairs to the place where Jesus was, by night. He goes to interrogate him and receive instruction from his lips, or, waiting for the coming Christ and being persuaded that Jesus possessed miraculous powers and was intimately allied with God, he may have had an indefinite conception of his being the Messiah, and gone to him to satisfy his mind fully, and if satisfied it was he, to ingratiate himself, that he might be an object of favor and patronage when his kingdom should be established. He addresses Jesus in these words, 'Rabbi we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.' Jesus, though Nicodemus was a remarkable exception to the pride, bigotry, and, we may believe, the hypocrisy of the class to which he belonged, and though addressed by him with such an acknowledgment of his divine commission, replies in these most striking and solemn words, 'Verily, verily, I say unto thee—except a man be born again, he cannot see the kingdom of God.' If Nicodemus came to hear his teachings and to get instruction and improvement, *here* was a lesson—short, but comprehensive, and deeply interesting. If he came to attach himself secretly to his cause with ambitious views, *here* he received a most awful rebuke. It appears however that the language of Jesus was not understood. Says Nicodemus, 'how can a man be born when he is old?' Jesus explains his meaning more fully, 'except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,' or, in more intelligible words, unless a man be washed from his sins and receive the influences of the holy spirit, he cannot become a subject of the kingdom of righteousness about to be established. He cannot become my disciple. Our Savior continues his illustration, 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' Nicodemus had alluded to the natural birth. Says Jesus, The natural birth is one thing—the spiritual birth is another. Be not surprised that I have told you, you must be born again. The manner thou canst not explain. The operation of the spirit upon the heart thou canst not understand, any more than thou canst the motions and shiftings of the invisible wind. In the words of Jesus, 'The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.' With all this explanation Nicodemus appears not to comprehend the meaning of Jesus, or if he did, had a doubt of the possibility of an operation so mysterious, and answers, 'How can these things be?' How can a man be born of water and of the Spirit? Jesus rebukes him, 'Art thou a master in Israel and knowest not these things?' Art thou a conspicuous personage among thy people—a scribe—an expounder of the law, and familiar with the usages of language among thy countrymen, and dost not understand me? Our Savior was astonished that 'a ruler of the Jews' should not comprehend the words—'born again'—with the illustration he had given, as it was customary among the Jews to speak of a person converted from the worship of Idols to the worship of the God of Moses, as 'born again'—'regenerated,' Jesus continues to address him, 'Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?' This passage is thus connected with the preceding—'Art thou a master in Israel and knowest not these things?' Dost thou not understand the purport of my words? or if thou dost understand, why dost thou not believe? Why dost thou concern thyself about the mystery therein contained? Thou believest in my miraculous power and commission from above, why dost thou not believe my words? 'We speak that we do know.'—If I have told you what passes here below, and is easy to believe, and ye believe not- how will ye believe, if I tell you what passes in the world of invisible spirits, and is more incomprehensible to the intellect of human beings?

Such seems to be the purport of our Savior's words in the first twelve verses of the 3d chapter of St. John's Gospel. The passage of most concern to us, is the 5th verse, 'Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.' Except a man be purified from his sinfulness and be renewed by the power of the Spirit, he cannot become my follower—he cannot enter the kingdom of heaven. It is a great change for a Pagan to become a Jew. He is born again. You must meet with a change as great. You must be born again. 'Old things must pass away—all things must become new.'

There are several important considerations connected with the regeneration of the heart, to which it may be profitable to devote a few moments. To various questions which naturally arise to the mind, brief answers will be given. Can man do anything to help on the work of regeneration? Say some Christians, No. The work is wholly the work of the Spirit. But what says the Book of Truth? What say enlightened reason—experience—and the practice of all Christians from the days of the Apostles to the present time? John the Baptist thus enjoins upon men: '*repent ye*.' Our Savior says to them, '*ye must be born again*.' Such is the tenor of the whole New Testament. Why are we told 'repent ye,' unless we can turn our minds in upon our hearts, and perceive and in some measure feel our sinfulness? Unless we can do something ourselves to change them? Why should our Savior tell us 'we must be born again'—if we must fold our arms and sit still waiting for a renewal of our hearts? Is it consistent with his benevolent spirit, to suppose he took delight in producing unavailing and agonizing fear by repeating in the ears of men such language as this, 'You will be thrust away from the gates of heaven unless the spirit of God sees fit to descend upon your hearts?' Common sense teaches us we can do something. We can open our hearts to the influences of truth. We can read the records of the life of our risen Lord. We can reflect upon our conduct and characters. We can desire and pray for renewed dispositions and holy principles. Is this to be counted nothing? What reason declares, experience confirms, and the custom of the Churches sustains and sanctions. The preacher says, Come to the house of God—Hear his word—Meditate upon it—Behold the sinfulness of your hearts, and pray for their sanctification; and time bears witness to the truth of the remark that those who take this course are the persons favored, and at length 'born again.' Can man do *all* that is essential? Unquestionably he cannot. He is dependent upon the grace of God. As was just before observed, those who use the means, are *favored*. We cannot do all, for our Savior has said we must be born of the *Spirit*. Is the change instantaneous and irresistible? In St. Paul's case it was. It is not humility in us to say that it is not so with some at the present day. It is not for us to limit the power of God. Such cases however must be rare. Such a change implies that a person has broken away at once and entirely from the thraldom of evil principles and is advanced by an extraordinary step to the purity and spirituality of a child of God, though not, by any means, to perfection. Are we, before any change is wrought, in a state of utter and desperate depravity? If we are, nothing is said about it in this place; and that we are not, is implied in the power that remains to us of exerting ourselves for our renovation. This capacity of moral action redeems our nature from the charge of a total eclipse. Is the language—'ye must be born again,' addressed to all? It is addressed to all sinners—to all that have not repented and reformed, and turned unto Jesus as a Savior. There is no partiality to the rich, to the neglect of the poor, no distinction of nobleman and peasant. The Jew and Gentile—bond and free are upon the same level and need the same revivifying influences.—To any and to all who have offended against God, or against man, it is the duty of a preacher of Christian truth to say, you must be born again—born of water and the Spirit. You must be purified and made spiritual, or you must be born of water externally—of the spirit internally.—Are you guilty of insincerity and double-dealing? You must be born again.—Are you dishonest—do you take advantage of the simplicity and ignorance of your neighbors? You must be born again.—Is the first thought, the thought of self? Are the bitter fountains of jealousy and envy opened within your bosom? Are you ready like James and John to call down fire from heaven to consume your enemies? or do you cherish in secret towards them, that spirit of malignity which they cherish towards you? You must be born again. Do you shut your eyes to the sore temptations of others? Are you covetous of the lucre of this world, and do you close your heart and hand to the tear of the widow and the cry of the distressed? You must be born again.—Are you a lover of pleasure more than a lover of God? Are you more desirous of the praise of men than the approbation of your own heart, or the benignant smile of heaven? Do you seek for station in the world to gratify your love of dominion, rather than to do good? Are you a Christian by profession and do you seek to lord it over God's heritage? You must be born again.—Are you careless and remiss in the discharge of your duty? Are you indifferent to religion? Are you thoughtless of God and eternity? Do you look upon the 'great and marvellous works of the Almighty' without sentiments of love, reverence and profound awe? Do you trace the mysterious ways of his Providence without emotions of sublimity and holy aspiration—without a solemn sense of the 'all-present spirit of God?'

> 'A spirit more diffused than is the light,
> For it no twilight knows, nor clouds, nor night;
> Beaming through all—yet fixing its abode
> In the recesses of the pious breast!'

Do you turn over the rapt and inspired visions of those holy men, who stood upon the mountains, and brought good tidings and published peace—who brought good tidings of good and published salvation—without any exultation of pious joy? Do you read the simple and wonderful story of the prophet of Nazareth without a living faith, and walk in the light of his extraordinary revelations without a glow of fervent gratitude and exalted admiration? You are indeed a great sinner. You are untrue to your nature. You dishonor God and shame the meek Savior of mankind. You much need to be born again.

Seize then, I must say, every false professor of the faith—every cold and hardened worldly heart—every reckless foe to the Prince of Peace—every hopeless child of sin and woe—every soul that has grieved the spirit of holiness—every alienated Son of God, seize the proffered terms of acceptance and salvation. 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' 'If ye be willing and obedient,' all will be well with you. 'But if ye refuse and rebel,' ye shall be exposed to the retributions of an offended God. If ye be willing and obedient, the spirit will not forsake you, but descend with joy upon your heart. *Ye all may be born again.* S. A. D.

For the Register and Observer.

RETRIBUTION.

Messrs Editors,—In the last number of your interesting and instructive paper, an article with the above caption attracted my notice, the general tendency of which struck me as so unsound and superficial, that I am induced to offer a few comments in reply, and in defence of the beautiful and spiritual doctrine, of a Heaven in the soul, which must be commenced on earth to be matured in another state of being. In the first place however, I do not perceive that your correspondent controverts the first position of 'the Rev. Mr U. of S.' whose Sermon he is commenting upon, viz. 'That Heaven is not a *place* beyond the grave *merely*,' and I will not therefore dwell upon a point, which I deem self-evident to every mind, accustomed to look within for that 'Light which enlighteneth every man that cometh into the world.' The other positions, viz. 'That the acquirement of certain principles of action in accordance with Scripture was entering into the kingdon of Heaven,' 'Virtue was Heaven, depravity was misery;' 'That our eternal fate of happiness or misery began here;' seem to me equally in accordance with the doctrines of our great spiritual instructor and the experience of his disciples in all ages; for if Heaven is not a place, it is a state of the soul, a union of the spirit with its Creator, and if so, how can the soul enjoy it hereafter, without some knowledge and experience of it here. Oh! dark and dreary indeed, would be our pathway through this world, if we were incapable of feeling and knowing a power, which can elevate us far beyond its sufferings and its sorrows, and give us a foretaste of that blissful communion into the Eternal Source of light and knowledge, which shall know no interruption and no end. And indeed, does not your correspondent acknowledge the existence, and the power of this principle, when he says that 'there is a peace and a satisfaction in the conscientious performance of duty beyond all price.' We may, therefore, differ only about terms, for it is this peace and satisfaction uninterrupted and infinite, which I deem to constitute Heaven. I do not argue, and I suppose 'Mr U.' did not, that it was *all* of Heaven which we enjoy here, but that we partake of the nature and essence of that state, which awaits the purified soul hereafter. I have no idea that 'Mr U.' would differ from your correspondent in the opinions, (which occupy so much of his communication) respecting the *outward* state of the virtuous and the vicious in this world. It would be folly to do so, for every day's experience shows us the trials and sufferings of virtue, and the success, and 'apparent ease and unconcern of the wicked;' but has this any bearing upon the sentiments advanced by 'Mr U.' I did not hear him, but I believe myself safe in affirming that he did not preach any doctrine adverse to this, but on the contrary I think he would adduce such instances to prove the truth and efficacy of the doctrine, which he did advocate, viz. that in all the outward sorrows and sufferings of a virtuous mind, there is a 'peace of God which surpasses all understanding,' and that the source of this peace is that infinite principle in the human heart, which is over and above the power of the world, and which can and will, as it is obeyed and trusted in, gain the victory over 'death, hell and the grave.' This is no new doctrine and it has no dangerous tendencies. The life of the blessed Jesus was full of it; the experience of holy men in all ages has proved it, not only in the common and usual trials of life; but through the fiercest persecutions and in the flames of martyrdom it has sustained their spirits, and given evidence, that 'death was swallowed up in victory.'

With many of the sentiments of your correspondent, as I said before, I can easily coincide, but let him not attempt to deprive me, and multitudes of his fellow Christians, of a source of peace which they deem they have found and experienced in their own souls, the result of a union and communion with God, a foretaste of Heaven, without which life would be a dreary pilgrimage, even to the good and virtuous; who must indeed look 'beyond the grave for a final and just retribution;' *final*, in that it will be no more interrupted by the trials and vicissitudes of time, and *just*, because the soul had on earth a true and living knowledge and foretaste of its nature. M.

January 10, 1841.

EARLY HABITS.

There is nothing in the moral constitution of man, from which such interesting consequences follow, as from the nature of vicious habits.

O, that I could open to you the little breasts of your offspring, and show you the gradual and certain process, which is carried on from the moment of birth! There might you see dispositions forming, passions generating, prejudices starting into life, and all the future character bound up in the narrow compass of an infant's mind. Do you ask, when education should commence? Believe me, it has begun. It began with the first idea they received—the insensible education of circumstances and example. While you are waiting for their understandings to gain strength, vice, folly, and pleasure have not waited your dilatory motions. While you are looking out for masters and mistresses, the young immortals are under the tuition of innumerable instructers. Passion has been exciting, and idleness relaxing them, appetite tempting, and pleasure rewarding them, and example, example has long since entered them into her motley school. Already have they learned much, which will never be forgotten: the alphabet of vice is easily remembered. Wait, then, no longer, ere your instructions commence. The ground is already softened, the season has already far advanced, and, while you are either sleeping, or making arrangements, or waiting for greater maturity, thistles are sown in secret, tares are springing up in the night.

It is impossible to assign a time in the infant's life, in which something may not be done for its future disposition. If it have any original perversities of temper, do not wait till this perversity is made inflexible by habit. You would not delay to straiten a crooked limb, to correct an awkward position, to counteract a stuttering articulation, till the limbs were full grown, the gait fixed, and the organs conformed to an indistinct mode of utterance. If, however, the greater part of what are called original propensities be, in fact, acquired; if envy, malice, irritability, selfishness, and pride be, for the most part, mental habits, which, like opinions and practices, are rooted by repetition; if the color of the soul be not original and ingrained, but, like the varieties of complexion, dependent on the operation of external circumstances, how inexcusable is the delay of instruction, of persuasion, of impression, and of direction, of which the youngest hearts are most tenderly susceptible? Especially, remember, that their habits are soonest caught by example. These little vines, which wind round your trunk, and depend upon you for support, will extend themselves upon your branches, following out the direction, and conforming to the irregularities of the limbs, which they entwine. And what is the first example, which fixes their attention? Is it not your own? Are not you the first props, to which these tendrils attach themselves? And is it not time to ask yourselves, whether you will consent, that they should follow you throughout the whole of your character? Is it not time to examine, whether there be not in you some vicious habit, which, notwithstanding your caution, frequently presents itself to their greedy observation, thus recommended by all the weight of parental authority?

But, though the doctrine of the early operation of habit be full of admonitions, which the affectionate parent can hardly hear without the liveliest anxiety, it presents consequences, also, full of consolation and pleasure. God hath set the evil and the good, one over against the other; and all his general laws are adapted to produce effects ultimately beneficial. If the love of sensual pleasure become inveterate by indulgence, the pure love of truth and goodness, also, may, by early instillation and careful example, become so natural and constant, that a violation of integrity, an offence against gratitude, a breach of purity, or of reverence toward God, may prove as painful as a wound. You know, how common are the promises of Scripture to early piety. Now these promises are not arbitrary and partial annexations of reward to a quality, which is not really of more intrinsic worth at one period, than at another; but they express the security and perfection in virtue, which that character may attain, which is early hallowed in the service of God. Those, who seek God early, shall easily find him. Begin, then, now that they have no steps to retrace. Their hearts are now all alive to gratitude, their minds full of curiosity, ready to drink in instructions; selfishness has not yet monopolized all the avenues to their affections; you have no hard associations to break, no deep-rooted prejudices to clear away. Their only prejudice is one that will assist your endeavors, that is, an unsuspecting reliance on your knowledge, wisdom, love and power. Associate, then, in their minds, the idea of God with the recollection of yourselves; and remember, that, if they have found you excessively indulgent, or habitually negligent, or unreasonably severe, or manifestly partial, or notoriously indifferent to their moral progress, you are not to wonder, if they transfer to the universal parent the character, which they have found to belong to their fathers after the flesh.—*Buckminster.*

DOMESTIC UNITY.

Next to a quiet conscience, a quiet home is the principal and most secure resource of every man's happiness. It is that, without which other favorable circumstances of external condition are able to confer a very superficial pleasure, and with which many of them may well be dispensed with. Far 'better is a dinner of herbs where love is, than a stalled ox and hatred therewith.' It is little even to be the wonder and envy of the crowd, if we know that, when we retire from it, it must be to meet caprice, suspicion and reserve; and the tasks that await us abroad are not hard to be borne, if we are assured that a true sympathy follows us to our toils, and that affectionate assiduities will cheer our fatigue, and an affectionate pride and joy congratulate our success. Let no man ever willingly think of a happiness, distinct from the happiness of his home. The gayest must have their languid, sick, and solitary hours. The busiest must often relax their labor, and there must be some retreat for them, where they may seek refreshment from their cares, and collect the spirits that disappointments so frequently depress. They who live the most for the public, still live for the public but in small part, and they are apt to find the public service a heavy burthen which gentler encouragement than that of ambition must furnish the strength to support. He who would secure to himself one place of retirement from the difficulties and solicitudes that certainly await him, and the injustice that probably may, must find it in an affectionate home. And in proportion as we feel our dependence upon it for our own happiness, we ought to feel our obligation to make it happy to others. Do we think that we ought to find there a contrast to the indifference or opposition to which we are liable elsewhere? Let us be careful to exhibit there ourselves the amiable dispositions, of which we expect to experience the benefit. Do we own that the least evidence of domestic good-will is important to us? Let us habituate ourselves to the exercise of a watchful, considerate, and ready kindness. Are we aware, that, in anxious or susceptible moods of mind, we are liable to be pained by inadvertencies or omissions, which at another moment would have given us no concern? Let us take it for granted that others are compassed with the same infirmity, and as we wish it to be tenderly treated in ourselves, be attentive on our own part to cause to appear, in the minutest particulars, the sentiments which we entertain. If, in an unguarded moment, a hasty expression approaching to unkindness should be uttered, it is the best office of prudence to overlook it. 'A soft answer,' said the wise man, 'turneth away wrath, but the beginning of strife is as when one letteth out water.' A vent once opened, it cannot be known how soon the stream may become a torrent.—*Dr Palfrey.*

THE BAPTIZED CHILD.—A FACT.

It was evening. A sultry day of midsummer was verging into a still and cool night—the blessing of Nature upon the weary and faint of spirit. But to one sick chamber darkness brought no peace. The last ray of light had gilded with no hope the couch where Henry Henderson lay struggling for life. He was but four years old, the only child of many whom his parents had brought even thus far on the journey, (according to our trembling fear,) of the life that is.

From the earliest hour of consciousness his mother had striven to impress religious principles upon him. His training had been as much for heaven as earth. Trusting to be spared at least this one sympathizing spirit, she had thought to secure in him a fountain of the purest waters of consolation. And yet experience had painfully assured her that he belonged more to God than to any earthly friend. Early were the hands of dedication laid upon this loved one—early was he devoted to God in the name of his 'holy child Jesus.' The water which set him apart from the world and admitted him figuratively to the Church of the first born, was laid upon his unconscious brow by his father's hand.

But now that prayer seems unanswered. The spirit vowed to heaven clings to earth. Sensible of failing strength, of the deepening shadows which the sunset of existence drew over him, the child asks in an imploring tone, 'if he must die.' 'Yes,' said his mother, in a serenity which concealed her aching heart, and which repeated affliction had left, in its sore discipline, 'Yes, God bids you come. The angels wait to bear you up. Jesus spreads his arms to take you in. I cannot keep you back. He that gave you recalls his gift. Always you were more his than ours. You have ever been truly God's while we called you our own.'

'But mother, I cannot go and leave you alone—and all my pretty books and toys, and my dear playfellows, and this bright and happy world, and so many, many things I love. No, mother, I cannot go. Oh, do not let me. God is too good to ask me back before I have lived any time here.

'Ah, my child,' said his deeply tried mother, 'you are God's, and not mine! When you were very young I carried you to the holy altar, and while the Church was bowed in prayer, I gave you up to Him that lent you to us, and secretly prayed that when no longer it was safe or good for you to stay, we might have strength to say, 'Thy will be done.' And now he calls you home.'

'And did you, my mother, promise to give me up when my Heavenly Father wanted me? Did you really *give me to him?* Then I am willing to go. Do not weep, dear mother; it is right I should go.' And with his failing breath you could hear a fainter and fainter murmur from the patient little sufferer, until all was silent, 'I was given to him, and now He wants me;' and thus he fell asleep sweetly in Jesus, and angels carried him to his rest. His mother's heart found peace, and his father's tears were wiped away.

The baptismal rite he had understood in its full significance, and it freed his soul from every lingering desire, every trembling fear. It taught him self-surrender. It bowed his young heart to the will of Heaven. It bade him ascend on the wings of a willing spirit to the bosom of the Father. It pledged to him the overseeing, all-surrounding love of a covenant keeping God in the world of light and glory and joy. —*Month. Mis.* F. W. H.

THE CHRISTIAN MISSION.

The great difficulty of the preacher and the moralist, a difficulty only to be overcome by the co-operation of those to whom his exhortations are addressed, is, that men so often either mistake their vocation, or deny that they have one at all. There is no religion in him who considers not himself as part of a whole, and bound to act in relation to that whole. It is not religion, without regard of others to think of working out, or believing out, our own salvation; that salvation being a future life of selfish gratification, to follow a life of useless mortification or useless performances here. Religion is the link which binds all beings together; the visible and the invisible, the rich and the poor, the sound-hearted and the broken-hearted, the prisoner and the free. If Christ knew his own mission, this is Christianity. Why should I not eat, drink, sleep and live, solely for myself? Why?—because you were sent into the world for other and better things. Because this is not really living for yourself: nor is any thing, but the fulfilment of the purposes for which God created man upon the earth. Obligation is interest—the interest, *i. e.*, that looks high enough, and far enough, to see the truth of things. There is no divine reward, *i. e.*, there is no real and lasting happiness, but in the fulfilment of our appointed work, and that eventually is its own exceeding great reward. And how shall we discover what that is? Search your own hearts; know yourselves, your capabilities and tendencies; study your relations to society, and the view will soon open upon your soul, and your path be as the light. Oh! the vanity of spending life in wishing for that which cannot be realized, and battling with that which cannot be vanquished. How many are ever aiming at that which they cannot be, and neglecting that which they might be! What would not the slave do, if he were but master: and the poor if he had but wealth; and the circumscribed if they had but extended influence? As if Slavery, and poverty, and circumscription and obscurity, had not their mission for scattering most precious blessings among those about them, to be measured back into their own bosoms. Not but there are discrepancies, numerous and galling, in the artificial frame work of society, by which powers of usefulness are restrained, and tendencies to mischief are cherished; by which the poor are pressed lower down in poverty, and the natural fruits of industry and ability are checked in their growth, and withered before they ripen; which make many feel, that so far as externals are concerned, they are not placed according to their capacity, nor rewarded according to their works; but these are amongst the evils, and foremost amongst them, which should excite the spirit of reformation. Meanwhile, whatever each one's sphere of good, let him fill it; whatever each one's race of righteousness, let him run it; whatever opportunity each coming hour may afford for strengthening the mind or elevating the heart, for acquiring or imparting knowledge, for correcting error or revealing truth, for lightening affliction, or increasing enjoyment, for smoothing life's asperities, or surmounting its difficulties; or for incidental or general benevolence, or for that particular good which each may be best qualified to promote; whatever of this thy hand findeth to do, do it with thy might. 'Herein,' said Christ, 'is my Father glorified, that ye bear much fruit; so are ye my disciples.'—*Fox's Christian Morality.*

PRACTICAL KNOWLEDGE.

Now David's request is, Lord make me to know mine end, and the measure of my days, what it is: that I may know how frail I am. In which he does not desire a response from God about the day of his death, but instruction concerning the frailty and shortness of his life. But did not David know this? Yes, he knew it, and yet he desires to know it. It is very fit we should ask of God that He would make us to know the things that we do know: I mean, that what we know emptily and barely, we may know spiritually and fruitfully, and if there be any measure of this knowledge, that it may increase and grow more. We know that we are sinners, but that knowledge commonly produces nothing but cold, dry, and senseless confusion: but the right knowledge of sin would prick our hearts, and cause us to pour them out before the Lord. We know that Jesus is the Saviour of sinners; it were fit to pray that we might know more of Him, so much of Him as might make us shape and fashion our hearts to His likeness. We know we must die, and that it is no long course to the utmost period of life; yet our hearts are little instructed by this knowledge. How great need have we to pray this prayer with David here, or that with Moses, Teach us to number our days, that we may apply our hearts unto wisdom. Psal. xc. 12. Did we indeed know and consider how quickly we shall pass hence, it were not possible for us to cleave so fast to the things of this life, and, as foolish children, to wade in ditches, and fill our laps with mire and dirt; to prefer base earth and flesh to immortality and glory.—*Leighton.*

For the Register and Observer.

THE MAN WHO ENJOYS HIS RELIGION.

The early dawn finds him alone. His first hour is spent in prayer and reading the book of life. He leaves not his room till each hour of the day has been provided for—when to work, when to read, when to be at home, and when to be abroad. At the close of the day he has his hour of meditation, when he asks himself such questions as these: Did I rise early and engage fervently in my devotions this morning? Have I done what I could to live up to the Christian standard?

Have I been temperate in all things?

Have I manifested a right spirit in all my words and actions?

He once more seeks communion with the Father and feels strengthened and consoled. When the day of rest comes round, he fails not to withdraw from the world to answer these

QUESTIONS FOR SUNDAY.

Do I pray daily to Almighty God, and beg that he will be pleased to assist my endeavors to do his holy will by his spirit, knowing that without his help, I can do nothing, and that his assistance can only be obtained by prayer and my own earnest endeavors? Do I read the Holy Scriptures with an intention to improve my heart and obey the precepts of my Savior?

Do I visit the sick, clothe the destitute, love my friends and embrace every opportunity to do good? Do I set a constant guard upon my passions and live soberly and righteously, to grow better and wiser every day?

Upon the whole, do I find myself increase in goodness? that is, do I feel a greater pleasure in obeying God and doing my duty, knowing that the life of a Christian should be advancing toward perfection?

Such a course as this is practicable, and 'if we know these things, happy are we if we do them.' W. G. B.

AND NOW, LORD, WHAT WAIT I FOR?

I am persuaded, if many would ask this question of themselves, what wait I for? they would puzzle themselves and not find an answer. There are a great many things that men desire and are gaping after, but few seek after one thing chiefly and stayedly; they float up and down, and are carried without any certain motion, but by fancy and by guess; and no wind can be fair for such persons, who aim at no certain haven.

If we put this question to ourselves, What would I have? it were easy for many to answer—I would have an easy, quiet, peaceable life in this world. So would an ox or a horse. And is that all? May be you would have a greater height of pleasure and honor. But think on this

one thing; there is this one crack and vanity that spoils all these things, that they will not bear you up when you lean to them in times of distress; and besides, when you have them they may be pulled from you, and if not, you must be plucked away from them within a little while. There is much seeming content in the pursuit of these things, but they are lost with greater discontent. It is God's goodness to men, to blast all things in the world to them, and to break their fairest hopes, that they may be constrained to look above to Himself; He beats them from all shores, that He may 'bring them to the Rock that is higher than they.' Psal. lxi. 2.—*Leighton.*

INCONSISTENCY OF MEN IN THE WASTE OF LIFE.

It is a great folly to complain of the shortness of our life, and yet to lavish it out so prodigally on trifles and shadows. If it were well managed, it would be sufficient for all we have to do. The only way to live indeed, is to be doing service to God and good to men; this is to live much in a little time. But when we play the fool in mis-spending our time, it may be indeed a sad thought to us, when we find it gone, and we are benighted in the dark so far from our home. But those that have their souls untied from this world and knit to God, they need not complain of the shortness of it, having laid hold on eternal life. For this life is flying away, there is no laying hold on it; and it is no matter how soon it go away; the sooner the better, for to such persons it seems rather to go too slow.—*Leighton.*

CHRISTIAN REGISTER.

BOSTON, JANUARY 23, 1840.

SECTARIAN ZEAL AND EFFORT.

The words, we have just written above, have with many only a bad meaning. The only ideas or images they call up to the minds of some, are those of exclusiveness, bigotry, intolerance, denunciation, the spirit of the ancient Pharisees, who moved heaven and earth to make one proselyte. That there is some foundation for the association of these ideas or images with these words we are not disposed to deny; but it is an old adage, that abuses or or excesses to which any thing is carried is no argument against the thing itself, and this adage is applicable in this case. Nay, in some instances, the neglect to use may be more fatal and injurious in its influences than the abuse, and in our judgment, even the excesses of a sectarian spirit, and the intolerance, exclusiveness and bigotry they produce, are not so bad as that obdurate indifference, that cold, self-sufficient, self-wise, tranquillity, which feels no interest, and will make no efforts for the advancement of truth.

There is too much of this indifference and tranquillity among Unitarians. In avoiding the excesses to which some other denominations of Christians have been carried, we have become too indifferent and careless, too relax in our efforts, too cold in our sympathies. The zeal of many is lukewarm, and though some are growing more earnest and faithful to their responsibilities, there is yet hardly enough of a right and just sectarian spirit among us as a religious denomination; certainly not enough to bring all our strength, our united efforts and means to the furtherance of a cause which ought to be dear to our hearts. We are yet too much afraid of the principle of association. We do not sympathise with each other so closely and tenderly as we ought, as holding together like precious faith, as believers in, and advocates of, the same great principles of Christian liberty and Christian truth. It is not to be denied, it is well known, that many ministers and congregations, acknowledging themselves, and recognized by others, as Unitarians, keep themselves aloof, are perfectly isolated, do not come into our associations, or unite in, or aid any of our efforts. Here and there perhaps an individual in these congregations, subscribes or sends an occasional donation to the American Unitarian Association, but beyond this, little or nothing is done by preacher or people, to promote and extend the great truths and principles which they profess to regard as the Gospel of Christ, the revelation of God.

Now in our judgment, this state of things is bad, is wrong, to be regretted, to be corrected. There is such a thing as a just and right and praiseworthy sectarian spirit, a spirit which God will approve and bless, and without which neither truth nor holiness can make much progress in the world. The sectarian spirit, of which we speak, is nothing more or less, than a zealous interest in, and an earnest advocacy through evil report and good report, of those religious opinions and principles which are believed to be the truth of God, revealed in Jesus Christ. And this zealous interest, this earnest advocacy must be felt and manifested, or the sincerity of our convictions and the value of the faith we profess, will be called in question. This interest may undoubtedly be manifested, and this advocacy in part, at least, effected by the individual, in his individual relations and by his individual efforts. But these, as they do not embrace the whole of his opportunities and means, do not comprise the whole of his duty. He sustains relations and sympathies towards others, with whom he agrees in certain great fundamental principles of Christian truth, and in associating his efforts with theirs, he may accomplish much, that it would be impossible for him to do in his individual capacity. An individual, by his personal character and influence may do much good in the small sphere where that character is known and that influence is felt. But an individual, be he layman or preacher, or an individual congregation can not, unaided, and by itself, do much toward publishing tracts, and scattering them broadcast through the land. It cannot send forth missionaries into the waste places of Zion, or afford much aid to small and feeble societies. Yet it is important these things should be done, and in the present condition of society, no denomination can hope to have its views of Christian truth make much progress, or gain much prevalence, unless it uses these means, and makes these associated efforts, neither can an individual of that denomination hope to do much unless he joins in these efforts. And for ourselves, we see not how any one, who is anxious for the spread of what he deems truth, and who at the same time regards ability as the measure of duty, and would be faithful in improving all his means and opportunities of aiding in giving a wider extension and a deeper influence to those great doctrines and principles, which are to him the Gospel of Christ, we see not how such an one can neglect or refuse to associate his efforts with the efforts of others, whose opinions coincide with his own, and with whom, and with their system of faith he most closely sympathises. 'But we do not sympathise with them,' say some; 'we do not sympathise with all the Unitarian denomination, we do not agree with, or assume, or adopt all the opinions expressed by members of this denomination, and this is the reason why we do not associate ourselves with its plans and aid in its efforts.' That there are differences, and in some respects wide differences, of individual opinion among Unitarians, can not be denied. In another paper we propose to consider, whether these differences of opinion are such as to prevent a closer sympathy, and greater harmony and concert of action and effort, and shall aim to show that they are not so great, certainly not greater, than the differences which exist among other denominations, who nevertheless bring their whole combined strength to the support and diffusion of the great fundamental truths and principles, which they all acknowledge.

THE WATCHMAN OF THE SOUTH.

The last number of the 'Watchman,' a respectable paper published at Richmond, Va., and a zealous advocate of the doctrines and measures of the 'Old School' party in the Presbyterian Church, contains an editorial article, from which we have cut the subjoined paragraph, concerning Samuel Hanson Cox D. D., the 'New School' divine, who, not content with venting his ill will quite immoderately (see some forty numbers of the Hexagon) against the very Orthodox Professors at Princeton, N. Y., is busily engaged, about this time, in heaping all manner of abuse on our Unitarian brethren in Brooklyn, N. Y.

'Addison says that there are two kinds of discourse, which are unanswerable. One is made up of irrefragable argument. The other is composed of incoherent wanderings. As by general consent the Hexagon is of the latter sort, we presume no wise man will trouble himself with a reply. Solomon directs that some persons should not be answered, and assigns as a reason, that in replying we will 'be like them.' As no gentleman of our acquaintance would wish to 'be like' the author of the Hexagon, no answer we presume has been prepared, and we trust none will. Besides, Dr Cox is doing a most valuable service. He is convincing thousands of people that the late division was occasioned, as we always have said it was, by a difference of views on great points of theology. We speak advisedly, when we say that many New School men have said 'Dr Cox is ruining our cause.' Let him write on. If we wished New Schoolism to be perfectly odious all over the South, we should wish the Dr to write 'several hundred numbers' more. His pieces might well be headed 'Strong Reasons for the Separation of New and Old School.' We always knew there were good reasons, but we did not expect Dr Cox to urge them.'

By the way, now that we have the 'Watchman of the South' in hand, we will just ask the Editor to correct an error, which occurred in his last number, having relation to us. In a bitter article against Unitarians, the writer remarks: "The Christian Register says, 'To THE PEOPLE—IF THEY DO NOT LIKE IT [the doctrine], IT CANNOT BE TRUE." Now this is a false quotation; we never have said any such thing. In all questions as to what Christian truth is, we appeal, not to the popular taste, but 'TO THE LAW AND THE TESTIMONY'—if *they* speak not according to this doctrine' &c.

MANCHESTER, N. H.

This rising town seems to warrant fully the predictions of its friends regarding its prosperity. The population already amounts to about three thousand. Three handsome Churches have been completed, Orthodox, Baptist and Universalist. These Societies, I am told, are all in a promising condition. I have been present at the worship of the Orthodox and the Universalists, and was gratified alike with the appearance of their Churches and of the worshippers. There are now six religious Societies in the place. The Methodists, Freewill Baptists and Unitarians have severally convenient halls for worship.

Last Sunday, I paid a third visit to our friends in Manchester and preached to a very respectable congregation. The first time our service was on the Amoskeag side of the river in Union Hall. The second time I preached in the Universalist Church which was very courteously proffered. At the last visit our friends were assembled in a hall by themselves and appeared as a regularly organized Society of our faith. They have made arrangements to have preaching for the next six months. At the expiration of that time, if the place should thrive as it promises, it is to be hoped that measures will be taken for building a Church. The chief proprietors of the lands in Manchester make very liberal offers, and are ready to give a suitable site and five hundred dollars towards a Church.

Quite a number of families who have been educated in our faith and who hold it very dear, have made their homes in Manchester; and their accommodation, if nothing else, is a sufficient reason for trying to establish a Unitarian Society there.

Mr Huntoon will preach at Manchester for a few Sundays. There is good reason to look with hope upon the prospects of our cause there.

If our friends in such growing communities could be supplied with some of our best tracts and other publications, doubtless much good could be effected by means of them. I sent up a goodly bundle of tracts, which met with very ready and eager readers.

January 16, 1841.

Northboro', Jan. 12th, 1841.

Messrs Editors,—I send you a letter which our ladies received a few days since from Quincy Ill., which, if you think it will do any good, you may insert in the Register. Three of the persons whose names are appended to the letter were members of our Church.

To the Ladies of Mr Allen's Church, Northboro,' Mass.

In compliance with the wishes of our Church we would present to you our most grateful acknowledgments for the beautiful 'Communion Service' which we have received. We prize it most highly, as a memento of the kind regard of our Northboro' friends, and sincerely pray, that the members of our Church by an imitation of the character of Christ, may insure God's blessing, and render our little community an object of interest to all sincere Christians.

Quincy, Ill., Dec. 10th, 1840.

CHARLES GILMAN,
ANNETTE M. GILMAN,
WILLIAM MUNROE,
REBEKAH MUNROE,
WM. H. GAGE,
MARIA J. GAGE,
JAS. H. HAVEN,
JOHN H. BABCOCK,
JAS. L. HEYWOOD,
HANNAH STRATTON.

To show the importance of maintaining Christian worship in the new settlements in the West, I send you an extract from a letter addressed to me some time since from one of the members of the Church in ——. He had left us about two years and a half before the date of his letter.

'The last two years and a half have been to me a life of constant changes. I have lost considerable of my spiritual life. I have grown cold, do not get blest in my prayers as I used to. I find it hard to bring my mind into a suitable state to address my Maker morning and evening; for I have always made it a practice of devoting a little time to a short prayer, when I retire to rest at night, and when I arise in the morning, ever since I first endeavored to lead a better life. I think I have lost by not having opportunities to read, and Christian friends to speak to and sympathize with. I am in hopes that our Unitarian Society will go on, so that we shall enjoy some of these opportunities. I find that almost every one suffers in the same way. We have not become much acquainted with each other yet, for we have not had preaching but a few times, and have not become so well acquainted with each other as we shall be hereafter. * * * * * * There is but a small band of us—most of us young people from Massachusetts and Maine, with limited means at best, although all seem to be very liberal of the little they have. * * * I think it is very essential to the cause of Unitarianism that this Society meets with success; for if it should fail, those who have undertaken it will be discouraged, and those who are not interested in it but might be, will not have confidence. This is a rich country—that is, the soil is rich; and, in the course of time, we shall not need anything; but, at present, it is with us, as it is with all new countries. We need the assistance of the older States to establish some institutions, or the rising generation must be ignorant. I have attended Church pretty regularly ever since I have been here, when my health would admit of it. But I suppose that I should not, if you had not taught me charity and forbearance towards others. I have attended the Presbyterian meeting. * * * Last winter they had a preacher, who seemed to take infinite pleasure in calling Unitarians infidels, classing Dr Priestley with Tom Paine, Hume, Gibbon, Voltaire &c. 'After judgment those who go to hell, will see the Unitarians there' &c. * * * But I have said too much, we all have faults for others to overlook; and, if we do not, we are not Christians. Let us endeavor to see our neighbors' good traits and take pattern from them. I have mentioned these things to show you how we are situated and get you interested in our behalf. O how happy we should be to have you with us, if it were only for a year. There are several here who know you.'

I have ventured, Messrs Editors, to send you these extracts without the consent of the writer, because they give us the views of an intelligent though uneducated young man, who had been on the ground long enough to understand the state of things in that region, and because they seem to be exceedingly judicious, and coming as they do from a layman, may have more weight with some of your readers than if they had proceeded from a clergyman or one of our missionaries at the West. A.

PROTRACTED MEETINGS.

It is not long since our Orthodox brethren were in the habit of speaking in the strongest terms of approbation of 'protracted meetings,' as a means of advancing the interests of religion. The change that has taken place in their views on this subject deserving a passing notice, we quote a few sentences from an editorial article which appeared, last week, in one of their papers, 'The Puritan,' published in this city.

'We will not here undertake to discuss the expediency of such meetings; we regard the question among New England Congregationalists, as settled against them. Our Churches have tried them—have summered and wintered them, and found them wanting. * * * To protracted meetings as conducted by professed revivalists, there is a general and increasing aversion. An host of evils are chargeable to their account, which all the good which has ever been done by them cannot overbalance.'

CORRESPONDENCE OF THE A. U. A.

Burlington, 29th Dec. 1840.

Dear Sir, Rev. Mr. S—— showed me a letter a few days since from his brother, in which he stated that he had recently had some conversation with you in regard to our Society, and the building of a church in this place. You will have learnt, ere this reaches you, what our determinations are in regard to the Church, what amount we have raised here by subscription, and the dependance we made upon the donation of the Association to complete it. Since Mr. S——'s return from La Harpe, he has aroused the people to action, in various ways. He has been giving a course of Sermons on Sunday evenings, upon the principal characters in the Old Testament, which has caused our room to be nearly filled on these occasions. A spirit of inquiry has been awakened, and many are desirous that he should give a course of Doctrinal Sermons, which he will do undoubtedly soon; besides, we are gaining an influence through other means. On acquaintance with members of our Legislature, we find many staunch Unitarians, who will soon leave this place for all parts of the Territory, to disseminate our views. Mr. S——'s talents are beginning to be appreciated; he is called upon on all particular occasions to do his part; at a temperance celebration held here on Christmas day, he was engaged to deliver the address, although the Standing Committee of the Society were opposed to him in matters of religion. He engages in all the philanthropic efforts of the day, and we find him in fact a hard working man—a man who, if sustained here, will do honor to the cause which we have espoused. Not only this, but his influence extends beyond this place; he finds that there are quite a number of Unitarians in Bloomington, Davenport, and vicinity, as well as at La Harpe and Warsaw, who feel a deep interest in our success in this place, and who think, and justly too, that much depends upon our success whether they shall ere long form a societies amongst themselves. I feel satisfied that we are exerting a much more powerfull influence on the community than formerly, from this fact also, that our audiences are much larger and constant, and that there is still a large portion of the community whom the Gospel in any shape has not yet reached, but whom we hope to interest. I might say in addition, that it is to the few members who compose our Society, together with the indefatigable exertions of Mr. S—— that the community look for the advancement of the public good in regard to common schools, education, &c. In this we find a wide field for our operations; and I am happy to inform you that Mr S—— has entered upon this great work with his usual determined zeal and ardor, and with his exertions, I doubt not much will be accomplished.

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(From one of our Missionaries in the interior of N.Y.]

Jan. 16, 1841.

My Dear Sir,—So irregular are the mails, that I only received yours of the 6th at —— on the 15th; expecting to see Mr ——, I delayed answering it until now. I perceive that your object in continuing services at —— is the establishment of a permanent society. Now the facts are these. This town, with 3000 inhabitants, has three sickly societies. Of course there is material enough for a good Unitarian Society. And could a judicious ministry be established here one year, I believe ours would be the prominent society in the town. Every thing now encourages such an expectation. A minister who should identify himself with the social, intellectual and moral interests of the town, would rally around him some excellent men who now take no part in religious movements, and would be the source and centre of a strong influence. But the difficulty I apprehend, is to maintain him during this time. Long accustomed to neglect religious services, the mass of the people do not value Christian institutions sufficiently to make much pecuniary effort to support them vigorously. The Episcopal minister, I am informed, receiving but $250 and keeps a school for a partial maintenance;—the Presbyterian clergyman receives 400 and is a prosperous farmer. In such a state of things it would be impracticable, I fear, to raise sufficient salary to support a respectable man of our denomination except by the exertions of a few of the most wealthy inhabitants. And these are not rich enough to feel able to do all that is necessary, though they manifest great readiness to do liberally. They would be able, I suppose, to maintain preaching one fourth of the time without aid. More than this I think could not be expected. As regards numbers and interest, they are all we would expect. Our last service was on Wednesday evening, and notwithstanding a severe snow storm, the hall was filled. They listen with respectful and eager interest. They come with hungry souls. And now, my dear Sir, let me tell you that this town is a fair specimen of two thirds of the towns in Western New York. There are strong, active minds here, who reject Calvinism, and are called infidels because they do so; but approach them judiciously with pure Christianity—take hold of their better feelings, and they would become earnest, living believers. We satisfy their cravings, but no other sect does. Could we carry our views of Christianity to these people it would be a blessed thing.

GOOD WORDS OF DR FRANKLIN.

The following words of Dr Franklin deserve to be written in letters of gold and kept constantly before the eyes of every one. 'In fine, nothing can contribute to true happiness, that is inconsistent with duty; nor can a course of action conformable to it be finally without an ample reward. For God governs; and he is good. I pray him to direct you; and, indeed, you will never be without his direction, if you humbly ask it, and show yourself always ready to obey it.'

RECENT PUELICATIONS.

How to Spend Holy Time; in two chapters. By Rev. Henry Ware, Jr. Printed for the American Unitarian Association. Boston: James Munroe & Co. Dec. 1840. Price 3 cents.

This is an excellent practical Tract, and few there are whom a careful perusal of it might not benefit. We quote some words for such as complain that preaching does not profit them.

'And now, to begin at the beginning, let us just remember what preaching is for. Is it to be listened to, or to be practised upon?'

'To be practised upon, certainly.'

'Very well; which do you do? You listen; but do not practise?'

'Why, there now,' said Smith, 'that is the very thing I am lamenting,—that I do listen, and yet my practise is not affected.'

'To be sure,' said David; 'you expect the practice to come of itself; you take pains to go and hear, which is the least part of the business, and take no pains to return and act accordingly, which is the essential thing. You think *this* is to come of itself; just as you used to fancy that looking at your fine farm, and talking and boasting about it, would do as well as working upon it. You recollect what we were saying the other Saturday evening about the improvement of that season? Well, you acknowledged that it never occurred to you to use it as a preparation for public worship. The same of Sunday morning. Without any preparation, then, you go to church and hear the sermon. How? that you may really learn something? that you may receive some wholesome advice? that you may be raised to a better way of living? No. You merely *hear*. You just sit and listen;—in at one ear and out at the other, as the saying is. Do you think about it afterward, muse on its truths, try to recall and re-impress its doctrine, and turn its advice into real practical rules? I suppose you never pretended to do this. You have not dreamt of any thing more, than just to hear the sermon. So it is with thousands; therefore no wonder that they are none the better. It would be a wonder indeed if they were. Why, the plain fact is, neighbor Smith, that you and they are doing all you can to *prevent* preaching from doing you any good. If the devil had hired you to help him defeat the ordinances of God, you could not have contrived a more effectual means. To enter on them without preparation, to attend them without any purpose or effort of self-application, to think no more of them afterward, and to spend the rest of the day in visiting, talking, eating, riding or thinking just as on any other day,—all this seems as if expressly designed, a careful plot, to destroy the impressions of God's house, and to prevent the two hours of worship from interrupting the dominion of earth in the soul.'

'That's rather a long sermon, husband,' said Jane.

'And, a pretty close one, too,' added Smith, soberly.

'But it is all true, every word of it. Yet I do not see how I can help it. What can I do? what shall I do?'

'I can tell you what rules helped *me*,' replied David, 'and I dare say that by observing them you will find yourself essentially benefited. Will you try?'

'Let me hear them, and I will tell you.'

'They are three. First, listen to the preacher *religiously*; that is, in a devout frame of mind; as if you had just said your prayers, and were holding out your hand to receive the blessing you had asked. Secondly, apply it to yourself all along; say *Amen* to every truth, and say *Yes, I will*, to every good advice. This will excite a strong interest in the matter. Thirdly, think it over *afterward*; don't go at once about other things and forget it all, but retire by yourself, and recall what you heard and felt; consider what you ought to do in consequence; and lay out a distinct plan of doing accordingly during the week. Then, make it a regular part of every day's business to think over and act upon that particular lesson, and so mix it up with all your prayers and all your work. Follow these rules, and you never will say again that preaching does no good.'

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Voices of the dead. A Sermon, preached before the Jamaica Plain Parish, Sunday Morning, Dec. 20, 1840, by its Junior Pastor, George Whitney. Boston: I. R. Butts. 1840.

This is an interesting sermon on a topic familiar to the thoughts and feelings of every Christian. It is here illustrated and brought home to the heart and conscience, with words of comfort, and of winning and persuasive power. We give the following extract from the last head of the discourse.

Finally, let me say, they speak to us from their present abodes. Ay, their present abodes; and where are they? Yet we must follow them somewhere. The heart can never rest in uncertainty. It may state its faith in suppositions, but in reality it leans upon something to itself the same as a certainty. With the Christian faith, we believe that the departed are somewhere nearer to God. Perhaps also they are nearer than ever they were to us. It is a beautiful thought that heaven is all around us; that we are only held back from it by these tenements of clay, to which we cling so tenaciously, and where God has only made us temporary captives, to be schooled the better for wider spheres. It may be that flesh and earth do but veil us from the happy communion of saints and God. Yet whatever speculation may dream, the departed have gone somewhere. Once prisoners of hope here, they have entered now to spiritual abodes. We still hear their voices, though we know not where they dwell. As we commune with them, they accost us with elevating sentiments, with words that would win us from our attachment to earth. As we hearken to what they seem to say, they tell us what animates our own low affections, and makes us happier also in their new and more exalted pleasures. We hear them saying that what we have called death is only the beginning of life. They tell us that they are free from every groveling chain. They tell us that earth has no attractions longer for their expanding powers. They tell us that their eyes of love are ever on us, but only watching how the manifestations of virtue are uniting to prepare us for their circles of joy. They bid us, rather than pine for their departure, or wish to recall them below, to rejoice in their more blissful being on high, and to live in the hope of its coming enjoyment.

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An Address delivered before the Associate Choirs of the Evangelical Churches, Boston, in the Bowdoin Church, October 24th, 1840. By George W. Blagden, Pastor of the Old South Church. Boston: Perkins and Marvin.

We have read this address with pleasure. It contains many sensible and useful suggestions respecting the nature of Sacred music, and the best means of conducting it so as to honor God and edify ourselves, together with some remarks as to its scriptural and historical authority. A brief passage is subjoined:

'Sacred music should be regarded as an intelligent act of worship, performed by the whole assembly. It is not an exhibition of some for the good of others, without any serious participation in it on the part of the latter. It is a service in which all who are engaged share a mutual responsibility,—the same in nature, however it may vary in degree. By whomsoever it may be directly rendered; it is an act, like the preaching or the hearing of the word, or prayer, in which all are alike partakers, in the sight of that God who is a spirit, and who must be worshipped in spirit and in truth. This is a position important to be borne in mind; because, such is the nature of singing praise, considered as a mere outward performance, and so powerful is its influence over the senses, that if we are not careful, the mind is carried away by the fervor of mere excitement, or the height of its admiration, from the true spirit of the duty in which it is engaged, and we cannot sing with the spirit and the understanding.

On this account it is a subject for reasonable congratulation that the choirs in some of our churches have recently engaged in such efficient efforts to redeem this solemn and interesting service from partial desecration, and awaken the minds of all, who either directly or indirectly engage in it, to its true nature.'

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Sermons on Public Worship, suited to the times. By Samuel Nott, Jr., author of 'Sermons from the fowls of the air and lilies of the field.' Boston: Whipple & Damrell. 1841.

We have not found time to read every word of the 404 pages of this well printed volume; but we have looked pretty carefully through it, and are happy in being able to say that, notwithstanding certain faults of style and doctrine occasionally to be met with in it, we think the work, on the whole, is highly creditable both to the mind and heart of the author, and well suited to interest and benefit not a few of that portion of the community who need familiar and earnest appeals to quicken their sense of the importance of social worship. An extract follows;

'There is a complaint against an unprofitable ministry, which might with as great, and often greater reason be retorted on an unprofited people: 'The minister does not study!' I know no apology for an unstudious ministry—for neglecting the apostle's charge: 'Give attention to reading. . . Meditate upon these things. Give thyself wholly to them, that thy profiting may appear to all.' Let the accusation lie against every minister who neglects his official duty, as a diligent, and persevering, and profiting student; and let each one ask, how can I answer for neglect to God or man? But let the charge be retorted, and lie where it may: 'The people do not study!' Alas, hearers, *the people do not study!* Save *yourselves* from this charge who may, yet may we say, *the people do not study!* So that when the ministry *has* studied, *has* meditated, *has* profited, *has* brought forth its treasures new and old, the hearer, himself unstudious, is utterly unprepared to receive the lesson; his wandering mind—his unfurnished mind—his unreflecting mind—cannot be profited by a profitable ministry. 'The pulpit should study!' —Yes; and if the pews will receive the communications of a studious pulpit, the *pews must study.* 'The pulpit should bring forth its treasures, from all nature and history—from all the works of God and ways of men, even like the divine word itself?'—Yes; but the pews must study nature and history, the works of God and ways of men, and must look up to the pulpit with an ardent desire to receive the rich treasures of God's word. 'The pulpit should prepare *beforehand* for its high communications!' —Yes; and the pews should prepare beforehand for their high receivings, lest the pulpit's study be made vain! 'The pulpit should think!'—Yes; and the pews should think! 'The pulpit should preach well!' Yes; but the pews must hear well. We refuse not the charge—*the minister must study*—but we retort it: *the people must study.* Then, indeed, shall our profiting appear to all.'

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Providence Illustrated; or interesting stories. From the German of Schmid. Translated from the latest French edition, by the author of 'The Factory Boy.' Boston: D. S. King; and Saxton and Pierce. 1841.

This little work has been deservedly popular in Europe, and cannot fail to be well received in this country. It contains some stories for young readers, which are exceedingly interesting, and, at the same time, of good moral tendency. We advise all our youthful friends to get it, if they can.

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History of the United States, from their first settlement as Colonies to the close of the Administration of Mr Madison, in 1817. By Salma Hale. 2 vols. New York: Harper and Brothers. 1840.

These volumes are numbers 119 and 120 of Harper's Family Library, and, in our opinion, they are among the most valuable that have been issued by these enterprising publishers. The author's purpose was to furnish a compendious but faithful history, for the perusal of the thousands whom want of time or means must preclude from access to larger works; and we think he has accomplished his task exceedingly well. It gratifies us to learn from his preface, that he hopes to be able to add, hereafter, another volume to the ones already published.

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Constance, or the Merchant's Daughter. A Tale of our times. Boston: Ives & Dennet. 1841.

This is a sort of a religious novel, lacking naturalness as regards both the style in which it is written and the incidents it describes, but containing much that is true and useful respecting the influence of the female character, and the need and efficacy of religion to sustain the mind in seasons of trouble. We object to the book chiefly on account of its sectarian spirit and bearing; one of its objects being to convey the impression that a belief in the Trinity is essential to the Christian character!

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A Liturgy for the use of the Church at King's Chapel in Boston. Collected principally from the Book of Common Prayer. Fifth edition, with Family Prayers, and services, and other additions. By F. W. P. Greenwood, D. D. Boston: James Munroe & Co. 1840.

As this Liturgy is used but in one of our Unitarian Churches, the publication of a new edition is a matter of immediate interest to only a small portion of the community. This work, however, is such an excellent manual of private as well as public devotion, that we are glad to hear of a new and improved edition, sufficiently large we trust to supply such families, not belonging to King's Chapel, as may wish to use it at the family altar. The changes which have been made in this edition, particularly that of restoring several sentences in the 'Te Deum' to their original form, will we think, be approved by all. Services for Sunday Schools and the Burial of Children have also been added. At the conclusion of the Preface, Dr Greenwood expresses his conviction, strengthened by time and experience, that a Liturgy is the best, as it is the most ancient form of public devotion. This, of course, is a very natural and proper opinion for the Pastor of King's Chapel to entertain. We confess also that we always hear and read the services of this Liturgy with edification, and that much may be said in favor of a form of prayer for public worship. The fact, however, that it is found necessary, or desirable to make frequent alterations, improvements and additions to these forms, seems to show the impossibility of framing one, that shall fully meet and give adequate expression to all the thoughts, feelings, and desires of the heart, under all the diversified vicissitudes and incidents of life.

We do not exactly understand Dr Greenwood however, when he claims for the Liturgy the honor of being not only the best, but the *most ancient form* of public devotion. That the form is older than the spirit of prayer, or than the spontaneous, direct, and extemporaneous expression of the spirit, both in public and private devotion, we very much doubt. Certainly in the Christian Church this could not have been the case. Jesus Christ used no Liturgy when he prayed with his disciples. He taught them a prayer, rather however as a mode for imitation, than as a form to be always used. The Apostles, as they went forth on their work, carried no Book of Common Prayer, and the early Christians, as they gathered for worship in caves, or chambers and secret places, used none. They poured forth the thoughts and desires of their souls in such language as came up to their lips at the moment.

No. 1. The Music Reporter. January. Boston: Published by Saxton & Peirce. 1841.

We have not *science* enough to enable us to pronounce any opinion upon the merit of the 1st No. of the Musical Reporter, the truth of its positions, or the correctness of its criticisms. Any work however which will serve to increase the interest in musical education, and elevate the standard of musical taste and knowledge, will be entitled to the gratitude and patronage of the community. The plan of the Musical Reporter, as gathered from the following passage in the Prospectus, seems to us to recommend it.

'In relation to music, very little in this country has yet been done. The science is comparatively in its infancy. Very little effort has yet been made to place before the public in a compact form the materials which everywhere exist. And it needs only the hand of care and perseverance to collect and arrange such a mass of matter, as will supply the musical world with an extensive literature, and place the department on a level with the sister sciences.

'The design of the Musical Reporter is to supply such deficiency. The Publishers intend to make copious selections from such works on the history of music, as exist in great abundance in England, Germany, &c.—to present such matter in relation to the state and progress of music in this and other countries, as may be obtained through the press and an extensive correspondence. They intend to arrange from time to time such original and selected matter, as is necessary to furnish the community with the materials for an extensive musical *Dictionary*, musical *History*, &c. Arrangements are in progress to secure the co-operation of skilful translators of the French and German languages, and through them to obtain access to the stores of information, which those languages afford. In doing this, they intend to embrace within their field of operation all subjects, that have any bearing, directly or indirectly, on the science or practice of music, or the cultivation of a correct taste.'

BEAUTIES OF MODERN THEOLOGY.

If any of our readers think that orthodoxy has become so softened down and made accordant with the 'truth as it is in Jesus,' that Unitarians have no further work to do for doctrinal reform, let them read, among other specimens furnished almost every week by the Calvinistic presses, the following extract from an article which appeared in the last number of the Western Messenger.

'It is very noticeable, that, while on the whole, the science of Theology has made very marked and rapid advances toward the region of common sense, within a few years past, we yet meet occasionally with specimens of a way of writing and speaking which Calvin himself would have denounced as barbarous, and from which Edwards would have shrunk with disgust. Is it, that, determined to be very orthodox in spite of tendencies around them, men rush into such extravagances as the following, which is taken from a late New York Observer, where it is presented to the religious public as a select morsel, specially suited for the nourishment of the soul?

The subject is the crucifixion, and the writer, (Krummacher,) quotes the text, Romans iii: 25,—'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God,'—of which he gives the following remarkable exposition:

'Do you hear; Calvary is a *scene of vengeance, the cross a gibbet*, and the bleeding form upon it a living proof of the *retributive justice* of God. My God! how well art thou able to demonstrate and vindicate thy honor!'

To 'set forth a propitiation,' then, is considered by this interpreter equivalent to a display of 'vengeance;' to 'declare God's righteousness for the remission of sins,' means to inflict punishment for sin; and 'the forbearance of God' signifies 'the retributive justice of God.' The force of exigesis can go no farther in interpreting an idea *into* a passage, instead of a meaning *out* of it.

And what an idea! Many persons will remember the burst of pious horror sent up in all quarters, when Dr Channing, in his famous New York sermon, represented the orthodox view of Christ's death as a punishment inflicted on him by God, as setting up a 'central gallows' in the midst of the universe. It was declared to be a misrepresentation and caricature of orthodoxy. But here we have, in a leading orthodox print, published in the very same city, the very same representation of their own doctrine, in nearly identical language. According to the gospels, the death of Christ was a display of God's love. Every where the apostles, in contemplating the scene, cry out 'Herein is *love!*' Not so the New York Observer—not such visions which meet the eye of orthodoxy in gazing upon Calvary. They see not there the tender mercies of God. 'Herein,' they cry, 'is vengeance!' They do dot say 'God so loved the world that he gave his only begotten Son,' but 'God so hated sin, that he punished his only begotten Son to vindicate his honor!!!'

'If it had been any way possible for God to let mercy take the place of justice, and retract his 'cursed be every one!' would he not have done it when his only begotten Son, the son of his heart, stood before him as a sinner, laden with our iniquities?'

The apostle tells us that 'no man speaking by the spirit of God, calls Jesus accursed.' The text was not necessary to deepen our conviction that there can be nothing of the spirit of God in one who can apply to the holy Jesus the curse denounced in the law against sinners.

'What occurs! Good God, what a scene! The Father seizes the sword. Though his heart bled within him, yet it avails not. He waves it, turns away his face,'——

But we will stop. It is scarcely necessary to add any further comments. We will only say that we think that the direct tendency of such a representation is to produce infidelity and irreligion in all who mistake it for Christianity. We know nothing in Paganism better calculated to excite a superstitious and slavish dread of God, instead of pious love and the spirit which cries Abba, Father. Hence we judge ourselves bound to expose and denounce such immoral and libellous representations of our Heavenly Father. J. F. C.

Messrs Editors,—The following lines were suggested on hearing a sermon preached from 1 Kings xix. 12: 'After the fire a still small voice.' If worthy an insertion in the Register, they are at your service.

A SUBSCRIBER.

The voice of God within us, do we hear
Its deep mysterious tone and words of power
Bidding us ponder how we spend our time,
How use our varied talents, how prepare
The deathless soul for heaven's high company
Of saints and just men perfect? Does it say
Well done, thou faithful servant, enter thou
Thy Lord's exceeding joy? If so, 'tis well.
But if it answer, there are things undone,
Follies to leave, and one besetting vice
Still clinging to the heart, oh! woe for us
Unless we cast that darling sin away,
Then with bared hearts before our Maker kneel,
And humbly hear 'the voice of God within.'

Jan. 20, 1841.

SUNDAY SCHOOL SOCIETY.

Messrs Editors,—In another part of your paper, will be found an advertisement of the Sunday School Society for a regular quarterly meeting on *Sunday Evening next* at the Chapel in Phillips place, postponed from last Sunday in consequence of a mistake originating with those having the care of the Chapel, but which will not again occur.

At this meeting, some very interesting reports will be read, which emanated from one of our best conducted Schools, full as we think, of interesting, useful and practical facts, good sentiments and sound principles. In addition it is hoped, that there will be many present who will be ready to bear testimony to the value of this good work, and excite corresponding emotions in the breasts of others.

Parents, Teachers, and all the friends of this Institution should be present, not only for their own benefit, but for the purpose also of strengthening by their presence the hands of those who would carry forward this important branch of Christian instruction to higher and higher degrees of perfection.

To the Editors of the Christian Register.

I have seen an article in your paper of Nov. 28, 1840, published while I was absent from the country, relating to a case of excommunication from the Church of which I am Pastor.

It is my object in this communication respectfully to inform you that the statement of this case, made originally at some Convention, and copied by you from the 'Church Reformer,' is, in every essential particular, untrue.

The ground of excommunication is not, as there alledged, the act of worshipping at Chardon Street Chapel. It had no reference whatever to the place where the individual had recently chosen to worship, or desired in future to worship. Neither had her request for dismission to the aforesaid Chapel even been so much as considered by us, it having been wholly kept out of view by considerations entirely disconnected from any foreign place of worship.

The vote of excommunication, and my letter annexed to it, do not and cannot give to one unacquainted with the facts, a proper history, or full impression, of the case. The individual to whom they were sent could understand them; and no one else can judge whether the terms of my pastoral letter, were, in their personal application, just or unjust.

Shall I spread out the facts in the case before the public, that they may judge between us and the excommunicated? You would justly be ashamed of me for so doing, and would say, that, as Congregationalists, we ought to be competent to manage our own affairs, and should keep them to ourselves. It may not, however, be unsuitable to say that long-suffering, tenderness, and kind efforts for the good of the delinquent marked the treatment of the case in question, and that a knowledge of the circumstances would justify the whole procedure in the minds of all who approve of Church Discipline administered on Scriptural principles.

A further perusal of my letter will show you that it does not claim 'infallibility' in the doings of the Church in question, nor say that what we have 'loosed on earth,' *shall be* 'loosed in heaven.' But it says, '*if you are in the sight of Christ* an excommunicated person;'—and again, '*If we have done according to the mind of Christ* in this matter,' our doings will be confirmed, &c.—which does not seem an unusual degree of assumption, or 'presumption.'

Some expressions in your remarks, in regard to the 'trivialness of the offence,' and 'cruelty towards a young, tender female,' were so far occasioned by misapprehending the facts in the case, that a simple correction, such as I have now made, is all that I feel it necessary here to offer. We might differ upon the question whether the offences charged in the vote of excommunication, abstractly considered, deserved Church Discipline; but whether a knowledge of the feelings and deportment, which may have given those offences, in this particular case, their criminality would leave any room for difference of opinion, is a question which it is obviously improper for me to argue in a public print. But that every thing connected with this case was, on our part, conducted agreeably to the rules of Christian kindness and with suitable clemency, is a statement for whose correctness every one interested in the matter must depend upon my simple declaration.

N. ADAMS,
Pastor of Essex Street Church.

Boston, Jan. 19, 1841.

SUNDRIES.

The Rev. Joseph Hughes, who died in 1832, was the originator of the British and Foreign Bible Society.——There are said to be 1,555 Newspapers in the United States; 267 in New England.——Petitions are daily presented to Congress, asking that the rations of grog served out to sailors may give place to tea and coffee.——A machine is in operation in New York, which forms and dresses Staves at the rate of one in a second.——The United States have now in use 3319 miles of Railroad; and 1802 miles more in progress towards completion.——The State of Ohio has paid within the last year $1,100 in bounty for killing wolves.——A Mormon Newspaper, called, 'Times and Seasons,' has been established at Nauvoo, Ill.——The total valuation of the property of Massachusetts, in round numbers, is $299,000,000; increase since 1831, 99,000,000.——The number of persons receiving pensions in the United States is 40,105.——The Detroit Advertiser states that about two thirds of the children of that city attend no school!——The Militia of the United States comprises 1,472,202 men.——The 'New England Farmer' is now edited by Rev. Allen Putnam.——65,000 bushels of potatoes were shipped from one wharf in Frankfort Me., in 1839.——There are 11,000 school districts in the State of New York; nearly all of which have libraries; and the volumes of which in the aggregate amount in number to about 1,000,000.——The Common School Journal, edited by Hon. Horace Mann, has entered upon its third volume; this periodical ought to go into every family of the Commonwealth.

OBITUARY.

For the Register and Observer.

Died in Topsham, Me., Dec. 31, of an affection of the heart, Humphrey Purinton, Esq. aged 67.

The subject of this notice was one of our most useful and substantial citizens. As a man of business, his conduct was always marked by the most scrupulous uprightness and integrity. With himself a verbal promise was as binding as a written obligation; and to others, his word was as good as his bond. Occupied chiefly with his own affairs, and seeking his greatest happiness, where he was accustomed to find it—*at home*, he mingled but little in general society, and concerned himself but little with political and other exciting topics of the day. Yet he was by no means indifferent to the welfare of others. His loss will be very sensibly felt in the community; and severely felt in the immediate circle of his family connexions, friends, and acquaintances. Correct in all his habits, unassuming in his deportment, benevolent and kind in his feelings, sincere and conscientious in the discharge of his duties, a constant attendant upon public worship, and a liberal supporter of religious institutions, his memory is one which they will all delight to cherish; and his example, in all these respects, is one which may well be presented for general imitation. The writer of this brief and inadequate obituary notice, can himself testify personally to many kind attentions which it will be impossible for him to forget, and there are, doubtless, many others whose recollection must be equally lasting.

But he has gone from us. He has done with life's cares and trials. And we trust that while the spirit has returned to God who gave it, his flesh 'shall rest in hope'—while friends mourn *for his loss*, he will himself be rejoicing *in his gain*. May they be comforted by such reflections, and may they be profited by the severe trial through which they have been called to pass.

A. D. W.

INTELLIGENCE.

Massachusetts Senator in Congress.—On the 15th inst. Hon. Isaac C. Bates, of Northampton, was elected to United States Senate by the Legislature at the first ballot. The election was both to fill the vacancy occasioned by the resignation of Hon. John Davis, and for the term of six years from the 4th of next March. The following was the vote to fill the vacancy.

Whole number of ballots,	370
Necessary to a choice,	186
Isaac C. Bates,	250
Marcus Morton,	114
Scattering, (Whig)	6

On the ballot for the full term of six years, the vote stood as follows:

Whole number,	371
Necessary to a choice,	186
Isaac C. Bates,	241
Marcus Morton,	117
Scattering, (Whig)	14

The New Administration.—A Washington correspondent of the New York Express says:

The Cabinet may now be considered as settled upon, as far as the opinion of Members of Congress here can settle it—thus:—

Mr Webster, Secretary of State, (certain)
Mr Ewing, Secretary of the Treasury, (probable.)
Mr Granger, Secretary of the Navy, do
Mr Dawson, of Geo., Secretary of War, do
Mr Bell, Post Master General, do
Mr Crittenden, Attorney General, (certain.)

Mr Sergeant has ceased to be named for the Treasury. It is not at all improbable, that he will take Mr Stevenson's place at the Court of St James.

It is also stated that Mr Webster will resign his seat in the Senate the latter part of February, in season to let Legislature of Massachusetts fill the vacancy.

Maple Sugar.—The quantity of maple sugar produced New Hampshire in the year 1839, was 1,165,070 lbs. Rockingham county produced 386 pounds; Strafford, 189,147; Merrimack, 62,937; Hillsborough, 42,908; Cheshire, 189,287; Sullivan, 142,541; Grafton, 243,467; Coos, 94,347.—*N. H. Pat.*

Making Bread.—A late French journal states that an important series of experiments is now going on in the city of Paris, by order of the government, and under the direction of a committee of bakers, to test the value of a new discovery in bread making, that promises the most important results. In the new mode of preparation the flour that formerly made 100 lbs. of bread, now yields from 120 to 125 lbs. The discovery consists in an improved mode of fermenting it, by which a greater quantity of water combines with the gluten, and the nutritious qualities are more fully developed. A loaf of the new bread is found to be equally nutritive with the old, and decidedly improved in flavor.—*Alb. Cult.*

The Bankrupt Bill.—A belief seems to be generally prevalent that the present Congress will pass a law, establishing a uniform system of bankruptcy throughout the United States. A bill to that effect was reported, and most elaborately discussed, during the last session. The tables of both Houses are now covered with memorials from various quarters, praying for the enactment of such a law.

American Carpeting.—There is in Danvers, Mass., a manufactory of carpeting, established some 2 years ago, which turns out annually 70,000 yards of this article. It consumes 80,000 pounds of wool, 800 gallons of olive oil, 20,000 pounds of worsted yarn, besides large quantities of dye stuffs. There are about 50 operatives, chiefly experienced men, employed; and the goods are said to be of excellent quality.

Resumption.—The Banks in Philadelphia resumed specie payments on the 15th. Every demand for specie was promptly met.

Baltimore.—At a meeting of the Presidents of the several banks in Baltimore, on Monday evening last, the question of the resumption of specie payments came up, when a resolution was adopted by a decided vote that it was inexpedient for the banks of that city to resume, unless there was a simultaneous act of resumption on the part of the banks in Virginia.

Great Freshet. The rain last week, which here dissolved the snow in a single night, without damage, was very powerful and destructive in other parts of the country. Near the city of New York the North river rose to an unparalled height and carried off many bridges, in all directions, so that the mails have been stopped. Half the Croton dam has been carried away, and numerous mills. Several dwelling houses, both below and above the dam, were carried away, and three lives were lost. The flood came so rapidly and in the night, that persons escaped from their dwellings in their night clothes, and got into trees for security.

Great destruction of property has occured in New Jersey.

A letter from Mauch Chunk, on the Lehigh, dated Friday evening, says:—'Our darkest forebodings have been more than realized; and all our beautiful navigation above and below is swept away—dams, locks, lock-houses, inmates and all gone; those beautiful locks entirely swept away; the bridges above and below gone; the large rail road bridge at the end of the Narrows, the one at Lehighton Gap, &c. all gone. Out of twenty houses from Squire Sayre's to Lehighton, but four remain, and very many of the inmates gone with them. Those who heard them say that their shrieks for help were most appalling; every account grows more dreadful—the river is a clear stream reaching from mountain to mountain.'

At Baltimore, damage was prevented on Thursday, by breaking the ice at the mouth of Jones' Falls, and permitting the water to escape.

Governor of Maine. There being no choice of Governor by the people of Maine, the Maine Senate on Tuesday elected *Edward Kent* Governor, by a vote of 16 to 8.

Minister to England.—Mr Stevenson, our Minister to England, has expressed his wish to be recalled, and to leave England early in March. The President has made known to him his consent. But the late correspondence between Mr Fox, the British minister in this country, and the Secretary of State, has given an aspect to affairs, so different, that the Richmond Enquirer expresses the opinion, that Mr S. will remain till after the appointment of a successor. We quote from that paper the following paragraph.

'In this new aspect of the subject, it is said that the President has desired Mr Stevenson to waive his own wishes, and to remain in London, until his successor should arrive—provided, one should be appointed early after the new administration goes into power, and provided he should leave the United States shortly after his appointment. The new state of our affairs with Great Britain seems to render this course proper, if not necessary. We have little doubt, that this arrangement will be acceptable to both the political parties.'

Temperance.—A surprising change has been effected in a large part of the Irish population of this city. Under the care of the Rev Mr Curry, a Temperance society has been established numbering over eleven hundred members, all Irish, and it is believed that the pledge has not been violated in any case. The reformation manifests its good effects in many ways, and hundreds will bless it as the means of saving themselves and their families from ruin.

School Houses and Churches.—Gov. Morehead, of North Carolina, in his inaugural address truly and wisely remarks:—

Nothing so surely indicates the happiness and prosperity of a people, as numerous school-houses well filled during the week, and Churches well crowded on the Sabbath—and the latter is sure to follow the former. If we desire to perpetuate our glorious political institutions, we must give to all our people moral and intellectual cultivation. That man who improves his intellect for six days in the week, and on the seventh endeavors to give it the proper direction, from the precepts of our Holy Religion—who learns to do unto others as he would they should do unto him, *that* man will never become a *tyrant*, and he can never be made a *slave*.

Travelling between Philadelphia and Baltimore.—The receipts of the Philadelphia, Wilmington and Baltimore Rail Road Company, within the last year, for transportation of passengers, amounted to $355,995; for freight $36,614; mail 9 months and 18 days $24,463—making with other incidental receipts a total of $427,973. The number of passengers entered on the books was 198, 189. The Company declared a semi-annual dividend in July of 3 1-2 per cent., and at the present time 3 per cent. The amount of receipts on the Newcastle and Frenchtown Rail Road line was for passengers $124,488, freight $49, 075—total $173,563. The aggregate receipts of the two lines, for the year amounted to $604,536.—*Dai. Adv.*

Lynching.—It is distressing to hear of the frequent instances of lawless violence and of brutal murder which are continually occurring at the South and West. One would suppose that the country was without law, in a state of complete anarchy. The following, related in the Raleigh, N. C. Register is one of the most horrible instances of which we have ever heard.

'We learn,—says the Register,—that two negroes were taken out of the Jail of Duplin County, in this State, a few days ago, by a gang of armed men, and deliberately shot at night, by torch-light! The cause of this outrage was, that the negroes were charged with a cruel murder, and doubts were entertained, from the previous escape of an accomplice, whether the Jail was sufficiently strong to keep the others safely until Court! This is the first instance we have ever known, in our law-abiding State, of so gross a violation of all law, human and divine, and we pray it may be the last.

Silk growing in Jamaica.—Something more than a year since, Mr Samuel Whitmarsh of this town, went to Jamaica, for the purpose of disposing of Mulberry trees, and of inducing the planters of that beautiful Island to undertake the cultivation of Silk. They were pleased with the idea of having the business established, but would neither purchase the trees, nor do anything to promote the object, unless Mr Whitmarsh would establish the business himself. In November last, he accordingly went out, accompanied by about 50 New Englanders, and taking with him a large number of trees, silk machinery, &c. with a view to commence operations; and within the past week, letters have been received, announcing their safe arrival, and expressing in the highest terms, the gratifying reception which they met with. Mr Whitmarsh had been favored with an interview with the principal authorities of the Island, and had induced them to remit the duties on his machinery, &c., which would have amounted to about $2000. With his high spirit of enterprise, and extensive knowledge and experience in the business, together with the liberal encouragement extended to him by the Government, we think Mr Whitmarsh's entire success can scarcely be doubted.—*Northampton Courier.*

Late from Texas.—The fast running steam ship Neptune, Capt. Rollins, arrived yesterday from Galveston, bringing dates from that city up to the 3d inst.

The news from the frontier, if true, is highly important. A letter has been received at Austin from San Antonio which declares positively that it is the intention of the Mexican Government to invade Texas. According to the letter the loan of 3,000,000 lately obtained by Mexico is to be expended as follows:—$2,000,000 towards purchasing and arming two steamships to act against the Texan Navy; the balance to be applied in carrying on operations by land; General Arista to have command of the invaders. His first object is to take possession of Goliad and San Antonio, and then propositions will be made to the Texan Government, which of course the latter will not accept.

Business at Galveston, during the Christmas holidays, was extremely dull.

The Texan Congress has passed a law by which property cannot be sold *at all* under execution, unless it shall bring two thirds its appraised value.

Later from England.—Packet ship Patrick Henry, Captain Delano, from Liverpool 25th ult. arrived at New York on Friday, in the short passage of twenty days.

The commercial accounts are favorable. The sales of cotton at Liverpool, during the week ending 24th Dec., amounted to nearly 40,000 bales, and an advance of 1-8 a 1-4d is noted. Flour had maintained the rates of the previous week.

The accounts of the money market are also favorable.

The papers abound with details respecting the severity of the winter, on the continent as well as in England.

The Anti-Slavery Society having forwarded to Lord Palmerston their resolutions, remonstrating against the recognition of the independence of Texas by England, his Lordship returned a reply, to the effect that slavery in Texas would not probably be affected by any refusal of England to recognize her sovereignty.

Germany—Warlike Preparations.—The Frankfort Journal of the 18th states that four regiments of Austrian cavalry were expected in Munich, on their way to the Vorarlberg, where a corps of observation is about being formed.

According to advices from Vienna of the 11th inst., the Austrian government was seriously thinking of reinforcing the garrisons of the German federal fortresses. Four regiments of infantry, two of cavalry, two battalions of chasseurs, two batteries of artillery, and another of flying artillery, were under marching orders for that destination.

The Courrier de la Moselle states that the levies of men were carried on with so much rigor in Rhenish Bavaria, that the students of theology, who had been exempted from military service during the rising *en masse* of 1813, were now obliged to join the army. The substitutes, who could be procured some time ago for 300 florins, cost at present between 1,200 and 1,500.

Paraguay.—It appears from the late intelligence from Buenos Ayres, that the Dictator Francia is at last dead. He died at a very advanced age, on the 20th of September last. It is stated that the government has devolved upon a junta of five members.—It is to be hoped that we shall now be furnished with some more authentic and satisfactory account of the condition and recent history of this country, than it has been practicable, in consequence of the peculiar policy of its late tyrannical ruler, hitherto to obtain.—*Boston Dai. Adv.*

China.—The intelligence from China embraces an official account of the capture, by the British expedition, of the town of Chusan, after a brief and inconsiderable resistance, on the 5th of July. The Chinese Governor was killed. The official despatch states that the loss of the Chinese is estimated at about twenty-five killed; number wounded not known.

The Chinese appear to be as untractable as ever. At Amoy, the Blonde's boat with a flag of truce, was fired upon, and the Blonde in return battered down the fort and destroyed the junks there.

On the 31 of August a number of ships of war proceeded up the Bay of Canton, for the purpose of attacking the forts at Bogue, which it was anticipated they would take immediate possession of.

At Ningpo, the letter to the emperor was returned to Capt. Elliot, who eventually declared Ningpo and Shanghae, and all the immediate ports to Nankin, in a state of blockade. It was reported that Admiral Elliott intended to proceed to Pee-chee-lee, in the neighborhood of Pekin, with a part of his force. It appears by accounts from Macao that the blockade of Canton had been rigidly enforced. In the mean time Gov. Lin was making very active demonstrations of hostility.

All the foreigners remaining at Canton, namely two Americans, two Swiss, one Dutchman, and one Portuguese, had been ordered to leave the city. All the factories have been abandoned. The inner passage was left open by the blockaders, but the Chinese would not allow any silk or tea to come down, nor manufactured goods to go up.

Latest from England—By the arrival of the Steam Ship Columbia, at this port, on Thursday morning, English papers of the 5th inst. Nothing of importance has occurred in England since the last arrivals. The only news of interest is a rumor from China overland by way of St. Petersburg, that the British forces have taken possession of the city of Pekin, and that the Emperor with his Mandarins had fled. A letter from St. Petersburg, to an 'eminent foreign house' at Manchester, has the following paragraph, which appeared in the Manchester Guardian.

'At the beginning of this week a Tartar arrived here from Kiachta with the news that the English had taken the capital of China, after having bombarded it and destroyed all the forts near the river. The Emperor, the son of the Sun, had fled with all his Mandarins. The consequence of this event will be a good treaty, which will completely change the commercial dealings with that empire.

This information,—says the Guardian,—'is given, not as a matter of hearsay, but as one of fact,'—and agreeing as it does with information received from other sources, it is regarded as not improbable. Other letters received in Liverpool from Russia say that the report was current and generally believed in St. Petersburg.

A London paper of Saturday 2d inst. says;—

The Letters from St. Petersburg, by to-day's Dutch boat, repeat that Count Nasselrode had received despatches from Kiachta, dated 15th September, mentioning that a report prevailed there that Pekin had been taken by the English, and teas had advanced at Petersburg 15 or 20 per cent. which looks as if the report was believed to be true.

Syria.—The latest intelligence from Syria confirms the statement before received, that the affairs of the East were likely to be terminated without further contest.

The Niger Expedition.—Her Majesty's three fine steam vessels, which had been built and equipped at Liverpool by Mr Laird, are fast advancing towards completion, and will be fully prepared to sail for the African coast at the beginning of the year, the most advantageous season for the objects, as March and April are the most healthy months for passing through the Delta and low ground. The river being then some time at its lowest. the banks become dry, and do not discharge unhealthy exhalations. The vessels will also, if all things prosper, have advanced well into the interior, and be ready to make the best use of the increase of water, which takes place in June, July, and August. The vessels composing the government expedition are admirably suited for their work—of light draft, and fitted in every way considered best adapted to meet the ill effects too often experienced in tropical climates, besides possessing other advantages. They are furnished throughout with a complete system of pipes for the withdrawal of the tainted atmosphere, and admission of fresh air on a plan proposed by Dr. Reid, who is engaged in ventilating the houses of parliament.

BOSTON SUNDAY SCHOOL SOCIETY.

An adjourned meeting of the Boston Sunday School society will be held on Sunday the 24th *inst.*, at the Chapel in Phillips Place, at 6 1-2 o'clock P M. This meeting is in the place of that advertised for the last Sunday evening, which was omitted in consequence of some misunderstanding with those having charge of the Chapel.—Several interesting reports and addresses are expected, and all those who feel interested in the objects of the Society are respectfully invited to attend.

JAMES H. WEEKS, *Rec. Sec'ry.*

The Executive Committee of the A. U. A. request that all funds, due the Association from Auxiliaries, should be paid to the Treasurer, Henry Rice Esq., No. 68 Milk street, during the present month.

CHARLES BRIGGS, *Gen. Sec'ry.*

Boston, Jan. 6th, 1841.

MARRIAGES.

In this city, Mr Charles R. Parks, of Weymouth, to Miss Rebecca E. Montgomery, of this city.

In this city, on Wednesday evening, by Rev Mr Gannet, Lucius Cook, M. D., of Wendell, Mass., to Miss Fidelia Hayward, of Boston.

At Leominster, 12th inst., by Rev Mr Stebbins, Mr Thomas C. Stearns of Springfield, Mass., to Miss Julia A. daughter of Mr George Chase, of L.

In Salem, on Sunday evening, by Rev Mr Upham, Mr Edward Pousland to Miss Eliza, daughter of Mr John Mansfield.

On Wednesday evening, by Rev Mr Thompson, Mr William Lovejoy to Miss Maria C. Hill.

DEATHS.

In this city, Mrs Emma Darling, 30.

Jan. 17, Alfred Gustavus, youngest son of Maj. B. H. Norton.

In Northboro', Dec. 17, Henry Lewis, only son of Mr John R. Miller, 9 months.

Dec. 20, Mrs. Nancy Lyon, wife of Mr. Thomas W. Lyon, 57.

Jan. 3, while on a visit to her friends, Mrs. Adeline B. relict of Mr. William Servey, late of Uxbridge, 29.

In Milton, Jan. 7, Harriet Louisa, child of Elijah and Elizabeth C. Tucker, 11 weeks.

In Pepperell, 9th, inst. Elizabeth Hale, daughter of Joseph and Betsey Tucker, 3 years.

In Alton, Ill. Nov. 27th, Joshua Fifield Esq. 63. He left his residence in Franklin, N. H. to spend the winter with his friends in the West, was taken unwell on his way out, and died in about eight weeks after his arrival.

In Macon, Georgia, Jan. 3d, where she had gone with her husband, for her health, Mrs. Eliza S. Davis, 32—wife of Mr. Charles Davis, Jr., and daughter of Jonathan Dorr, Esq. of Roxbury, Mass.

USEFUL BOOKS.—Old English Prose Writers, consisting of selections from the works of Jeremy Taylor, works of Sir Thomas More, Feltham's Resolves, divine, moral and political, Latimer's select Sermons; edited by Rev A. Young.
Alice Bradford, or Experimental Religion
Dissertations and Discourses on the Evidences and Spirit of Christianity
Meditations for the Afflicted, Sick and Dying
Maundrell's Journey to Jerusalem, 1st American edition
Nature and design of a Christian Christian Church
Paley's complete Works, in 3 vols
Tucker's Light of Nature, in 4 vols
Brooks' Daily Monitor, or Reflections for each day in the Year
Greenwood's Lives of the Apostles
Hildreth's Lives of the Apostles, for children
Ware's Discourses on the Character and Offices of Christ
Ware's Hints on Extemporaneous Preaching
Biography of Distinguished Reformers, and History of the Reformation
Watson's Apology for the Bible
Hours for Heaven
Luther and his Times
Cranmer and his Times
For sale by S. G. SIMPKINS, 21 Tremont Row.
j23

REVIEW OF THE D'HAUTEVILLE CASE, recently argued and determined in the Court of General Sessions for the city and County of Philadelphia, by a Member of the Boston Bar. just published and for sale at TICKNOR'S corner of School and Washington streets. j 23

BOYDELL'S SHAKSPEARE.—A collection of prints from pictures painted for the purpose of illustrating the dramatic works of Shakspeare, by the artists of Great Britain, in 2 vols, folio. One copy of this magnificent work beautifully bound in morocco, for sale at TICKNOR'S, corner of Washington and School streets. j 23

NEW BOOKS.—Lately received at TICKNOR'S corner of Washington and School streets—North American Review for January, No 90—The Chess Player—Ella, or the July Tour—Goethe's Correspondence with a Child—Constance, or the Merchant's Daughter—Humphrey's Clock, by Boz, No 19—Howitt's Visits to Remarkable places—Howitt's Rural Life in England—Sermons delivered by Mr Greenwood—The Rhode Island Book for 1841—Memoir of Dr Bowditch by his Son—Wellstead's Travels to the City of the Caliphs—The Renunciation, by Miss Barney—Thoughts in Past Years, by Keble, author of the Christian Year—Poetry of Woman—Mrs Adams's Letters, new ed—Sacred Melodies, or Hymns for Youth—Coleridge's Confessions of an Inquiring Spirit. j 23

A NEW EDITION OF THE CHAPEL LITURGY.—A Liturgy for the use of the Church at King's Chapel in Boston; collected principally from the Book of Common Prayer, fifth edition, with family Prayers and Services, and other additions, by F. W. P. Greenwood, D. D. Just published by J. MUNROE & CO. 134 Washington street. jan 23

TALES FOR THE PEOPLE.—New edition, plates.—Just published by J. MUNROE & CO., a new stereotype edition of the Tales for the People, and their children, with beautiful English Steel engravings.
No 1. Strive and Thrive, by Mary Howitt.
No. 2. Hope On, Hope Ever, by Mary Howitt.
Also a cheap edition of Sowing and Reaping, without plates, price 37 1-2 cents. 134 Washington street.
jan 23

TURNER'S HISTORY OF THE ANGLO SAXONS, Paris edition.—The History of the Anglo Saxons, from the earliest period to the Norman Conquest—by Sharon Turner. 3 vols 8vo.
Just received by J. MUNROE & CO., 134 Washington street. j 23

GOETHE CORRESPONDENCE, American edition—Coethe's Correspondence with a Child, 1st American from the English edition, 2 vols 12mo.
Just received by JAMES MUNROE & Co., 134 Washington street. j 9

NEW PUBLICATIONS.—Greenwood's Sermons to the Young—Life of Nathaniel Bowditch—The Women of England, by Mrs Stickney—Greenwood's Chapel Liturgy—new edition—The Poetry of Woman—The Merchant's Daughter—Hale's History of the United States, Harper's edition—Goethe's Correspondence with a Child—The Remember Me, by Bernard Barton.
Just published and for sale by
WM. CROSBY & CO.
jun 23 118 Washington st.

SABBATH RECREATIONS; or Select Poetry of a Religious kind, chiefly taken from the works of modern Poets; with original pieces never before published. By Emily Taylor. First American revised edition; in which many pieces have been withdrawn from the English copy, and others substituted. By John Pierpont.
Published and for sale by
Wm. CROSBY & CO.
jan 23 118 Washington st.

CORINNE, IN FRENCH.—Corinne ou L'Italie, par Madame De Stael, 2 vols 12mo.
For sale by J. MUNROE & CO., 134 Washington street. j 23

MISS MARTINEAU'S NEW WORK.—The Hour and the Man, a Historical Romance, by Harriet Martineau, author of Deerbrook, &c.
Just published; for sale by J. MUNROE & CO., 134 Washington street. j 23

STANDARD WORKS, in Extra Binding.—Clarendon's History of the Rebellion, 2 vols; Sir John Froissart's Chronicles, 2 vols—Todd's edition of Milton, 7 vols; Goldsmith's Works, edited by Washington Irving: Byron's Life and Works, 2 vols. Murray's ed; Campbell's edition of Shakespeare, 8vo; Ben Johnson's Dramatic Works, 8vo: Massinger and Ford's do. do, 8vo; Charles Lamb's Works, 8vo; Bowdler's Family Shakspeare, 8vo; Deering's edition of Horace, 8vo; Burke's complete worke, 9 vols; Prescotts's Ferdinand and Isabella, 3 vols; Bancroft's History, 2 vols; Spenser's Poetical Works, 5 vols; Mrs Adams's Letters, second edition, 2 vols; Boswell's Life of Johnson, Croker's edition, 10 vols; Milton's Poetical works, Bridge's edition, 6 vols.
For sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. j 23

CHAPEL LITURGY—new edition—A Liturgy for the use of the Church at King's Chapel, in Boston—fifth edition—with family prayer and services, and other additions, by F. W. P. Greenwood, D. D.
This day published by C. C. LITTLE & J. BROWN, 112 Washington street j 23

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS; Edited by Rev. Ezra S. Gannett; is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at three dollars per annum.

Every number contains numerous Original Articles—a Sermon—Notices of Books and a greater amount of Intelligence relating to the Unitarian denomination, than any other of our Periodicals. The numbers already published have contained articles by the following writers:—Rev H. Ware jr, D. D., Rev Dr Dewey, Rev Dr Parkman, Rev Dr Walker, Rev E. Peabody, Rev C. A. Bartol, Rev C. Stetson, Rev A. P. Peabody, Rev C. Palfrey, Rev E. B. Hall, Rev G. E. Ellis, Rev John Pierpont, Rev W. H. Furness, Miss Lee, author of 'Three Experiments of Living,' Miss Park author of 'Miriam,' Rev R. C. Waterston, Rev T. B. Fox, Rev S. Osgood, Rev C. Robbins, and many others. Every endeavor is made to render the work work worthy of patronage.

The number for January being the commencement of a new volume, a good opportunity is offered for subscribers to commence.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO. Publishers, 118 Washington street.

Wanted—Men to solicit subscribers to the above work. n 28

MOUNT BOWDOIN SCHOOL, Dorchester, Mass.—The Spring term of this School (situated near Rev. Mr Hall's Church,) will commence on the 3d of March next, and continue eleven weeks. Great effort has been made to secure good advantages for obtaining a thorough and Classical Education. A school for young Ladies will open at the same time. A building lately erected, commanding a delightful view of the harbor and city is now fitting up in the most convenient manner for the boy's school. The arrangement is such that the young ladies can receive the instruction of the Principal, assisted by competent Female Teachers. No pains will be spared by the Teachers to render these schools worthy of patronage. Particular attention will be given to the morals and manners of the pupils. This place offers a pleasant retreat for those who wish to spend the summer months in the country, where there is a good school, it being only three miles from the city, to and from which omnibuses pass almost every hour in the day. Board can be had in the family with the Principal, and at other places near the schools.

Tuition.—Latin, Greek, French and Spanish languages, per term, $8; High English Branches, $7; Common do. $6; Pupils under eight years of age, $2; Painting, Drawing and Needle Work are taught. Painting and Drawing, extra, $2; Half of the Tuition payable in advance. Application to be made to the Principal.
G. M. WILDER, Principal.
Dorchester Jan. 9, 1841. 6t

THE SCHOOL TEACHERS' MANUAL.—Containing practical suggestions on Teaching and popular Education. By Henry Dunn, Secretary of the Foreign School Society, London. Prepared for this country by T. H. Gallaudet. Received by JOSEPH DOWE 22 Court street. jan 9

NEW CHRISTMAS & NEW YEAR'S BOOK.—The Pathway of the Savior, designed for Sunday school Libraries, and Bible Classes; by a Friend of Children.

'Be Christ our pattern and our guide;
His image

POETRY.

For the Register and Observer.

WHERE SHALL WE LOOK FOR PEACE?

Not in the palace, for it is not there!
Though the bright wine cup sparkle on the board,
Though the brow glitter with the gems, that there
The luxury of ages may have stored,
Yet seek it not amid the great of earth,
Peace hath not there its birth.

Not in the halls of revelry and glee,
Where the broad arches echo pleasure's song!
Not where the footsteps of the gay and free
Chase the dim shadows of the festive throng!
Oh, seek it not on that enchanted ground—
Not there the dove is found.

Not on the field of fame: though the bright crown
That glory loves, its tempting foliage spread.
Though the broad passage seem a path of down
Wooing thee onward with elastic tread,
Oh seek not peace where the shrill trumpet blows,
Not there is its repose.

Not in the conqueror's home: though his pale brow
Gleam with the laurel-weight around it cast;
Not where the warrior breathes again his vow
To serve the God of battles to the last;
Oh seek it not, 'mid such conflicting care,
Thou wilt not find it there.

No, seek it rather in some humble spot,
'Unknown to fame, to luxury unknown:'
Some vine-encircled, forest-shaded cot,
Where the bright sun of splendor ne'er hath shone.
Yes, seek it there, where love and virtue reign;
—Thou shalt not seek in vain.

For there the heart's affections flow as free
As soars the uncaged birdling to the skies;
There the untrammeled soul its path can see
In glorious light before its vision rise;
There can the spirit cast its chains away
And soar to perfect day.

Yes, seek for peace amid the meek of earth,
Where the world's passing gales have never breathed,
Where the shrill clarion and the voice of mirth
Are silent, and the sword of fame is sheathed;
Yes, seek it in the strait and thorny road,
There is its sweet abode.

Though darksome clouds in the horison lower,
And woe's rude blasts sweep o'er the verdant plain;
Though hope's fond dreams in one mysterious hour
Are crushed 'neath sorrow's overwhelming reign;
But one bright star shall yet undimmed endure—
Peace, thou art still secure.

L. B. T.

ANGELS NEAR US.—Matt. xviii. 10.

Is it, is it so, dear Savior!
Guardian Angels, strong and bright,
Shining from our Father's presence,
Watch around us day and night?

Have we, then, our sister angels,
Or our seraph brothers there,—
One with us, in kindred feeling,
One in hope, and one in prayer?

And do they, undimmed, beholding
Our Redeemer's glorious face,
Feel, when we are grieved or wounded,
All our sorrow and distress?

Blest indeed thy least disciple,
Represented thus above!
Who would value wealth or glory,
When compared with angels' love?

Courage! courage! every one—
Angels all your paths attend,
Sent on embassies of mercy,
From your everlasting Friend!

THE VOICE OF GOD.

'I heard thy voice in the garden, and I was afraid.'

Amidst the thrilling leaves, thy voice,
At evening's fall, drew near;
Father! and did not man rejoice
That blessed sound to hear?

Did not his heart within him burn,
Touched by the solemn tone?
Not so! for, never to return,
Its purity was gone.

Therefore, 'midst holy stream and bower,
His spirit shook with dread,
And called the cedars in that hour,
To veil his conscious head.

Oh! in each wind, each fountain flow,
Each whisper of the shade,
Grant me, my God, thy voice to know,
And not to be afraid! *Mrs Hemans.*

MISCELLANEOUS.

A TURN FOR INTRIGUE.

We find the following passage in the introduction to Mrs Jameson's Translation of one of the Princess Amelia's Dramas, entitled 'Falsehood and Truth. We should not dare to publish it were it not from the pen of a Lady, who, we presume, is a fair judge of the character of her sex.

'I am afraid, I must add, after a good deal of experience and observation, as regards my own sex, that a turn for intrigue, and a want of courageous, straightforward truth, are too frequent in women. Upon what conventional principle is it, that a lie is presumed to dishonor the man and does not dishonor the woman?—whence that disposition to subterfuge and evasion—that inclination to prefer the devious path to a given object; to seem, rather than to be; and—where they do not, or *dare* not lie,—to arrange the truth so as to serve a purpose;—in short, all the petty artifices about trifles which have been a standing reproach against womankind from time immemorial? And whence that neglect of accuracy in the use of words—accuracy, one of the signs and safeguards of the spirit of truth? I scarcely ever hear a woman relate or describe anything accurately, though, from the quickness and discriminating delicacy of our perceptions, this ought to be a feminine characteristic. It arises from some most mistaken principles in the early education of women; the influence of the negative principle, the principle of fear, in which we are brought up, and made dissemblers on system. A really honest, simple-minded woman, seeking and speaking the truth for its own sake, is what I have very rarely met with; while women, whose whole existence seemed to me one lie, who lived and moved in a network of petty artifices, I have too often seen, and with more of shame and commiseration than any other feeling. I have sometimes thought that only a woman could chase truth through the labyrinthine recesses of a woman's heart to that last recess where it hides itself, unspeakable, unspoken. Truth in one sense we certainly may boast: we are as true to our affections, our duties, our engagements, as men can be; but we are less sincere: we are afraid to be as sincere as we ought to be, and would be if we could. How often have I seen a woman who would die for the man she loved a thousand times over, cheat him ten times a day about straws!

At her own breakfast she'll project a scheme,
Nor take her tea without a stratagem!

This failing in our sex has been admirably treated by some writers in our own country, as in Miss Edgworth's 'Manœuvring,' in her charming tale of 'Helen;' in Mrs Opie's 'White Lies;' but to these and other excellent and well-intentioned works I have one general objection,—they do not appear to me to take sufficiently high ground. I speak it with deference, but the moral of these and similar works, including this play of the Princess Amelia, might be summed up in these words:—'Always speak the truth, because—it is extremely disagreeable and inconvenient to be found out in a lie.' Now truth, like religion, should be a habit of the soul,—a state of being—the fountain from which our words and actions flow—not a thing of expediency. Think ye, mothers, that by instructing your daughters to avoid the palpable, verbal lie, as a wicked or a dangerous thing, you teach her truth? You may by manifold whippings, and such like appliances, make your child afraid to tell a lie, but thus you will never implant the principle and habit of clear-thoughted, upright sincerity, in heart, in purpose, in deed, in word. Be true with your child; teach her to be true for truth's sake; give her courage and freedom, which, if they are the sure result, are as often the springs of truth; weakness, whether it arise from organization or position, is seldom true. I could say much more on this subject; but in a work of this light nature, it would scarce be fitting to touch on the more elevated and sacred source of all truth—that holy law which has pronounced all untruth defilement.

BOSTON ASYLUM AND FARM SCHOOL.

The following extract from the Annual Report of the Managers of the Boston Asylum and Farm School, which we copy from the Daily Advertiser, will be intereeting to our readers.

At the annual meeting of the members of the Boston Asylum and Farm School, holden on the secoud Tuesday in January, the following gentlemen were elected as the government for the ensuing year.

President—Hon. Theodore Lyman.
Vice President—Rev. Francis Parkman.
Treasurer—J. Ingersoll Bowditch, Esq.
Secretary—George H. Kuhn, Esq.
Managers—-Moses Grant; Benjamin A. Gould; Rev. Frederick T. Gray; Elijah Cobb; Francis O. Watts; Josiah F. Bumstead; Edward S. Rand; Rev. Cyrus A. Bartol; John J. Dixwell; Samuel Hooper; George Bemis; R. W. Bailey, Esqrs.

—

The following are extracts from the annual report, as presented by the Managers.

At the commencement of the year ending Dec. 31, 1840, the number of pupils within the Institution, was sixty, it having been gradually reduced from its former number from due necessary regard to the limited resources of the Treasury. The number of the boys now at the Island is 78—and through the course of the year, with only two exceptions, and these but temporary—the Institution has been favored with uninterrupted health.

For the first half year, viz.—from Jan. 1, to July 1, seventeen boys were received, and seventeen dismissed. During the second half year, from July 1, to Dec. 31, there have been received fifty-one, and thirty have been discharged; making for the whole year sixty-eight, who have been admitted, and forty-seven who have been discharged. Of this latter number by far the greater part have been indented as apprentices to farmers, agreeably to the established regulations, and under the immediate direction of the Board; or they have been sent, as in a very few instances, to the Navy School; or in other instances withdrawn by parents, who with improved condition had become able and willing to resume the charge of their child.

During the past season, specially in the summer months, the visits of the managers to the Island, either individually or as a Board, have been frequent; and the usual opportunities have been given to the parents and friends to see their children or young relatives. From these visits, affording opportunities of personal inspection, and from the monthly reports of the acting Superintendent, we are encouraged to speak favorably of the condition and prospects of the Institution.

THE SCHOOL.

The daily school, including that of the morning and afternoon, affords seven hours' instruction for the younger boys, and in the laboring months four hours for the elder, who are at that season employed on the Farm, and enjoying thus an essential part of their education. There has also been maintained an evening school which has been cheerfully and faithfully attended; and both are under the immediate charge of a teacher, who 'takes an earnest interest in his duties,' and with whom the progress of the boys, more especially in reading and arithmetic, appears satisfactory and commendable.

THE SABBATH AND RELIGIOUS INSTRUCTION.

Religious services on the Sabbath, both morning and afternoon, in which the whole household unite, are invariably maintained. In the absence of clergymen, or other religious teachers, not of the Institution, these services, both of worship and instruction, are conducted by the Superintendent and the Teacher of the School. But the Directors are happy in stating that during the whole of the favorable season, scarcely a Sabbath has passed without the assistance of some other teachers, and they here beg leave to express their warm acknowledgments to all those gentlemen, who, in the course of the year have visited the Island, and bestowed the gratuitous, but highly valued and acceptable offerings of their Christian instructions.

With the stated worship of the Sabbath has been united, as in former years, the Sunday School, which is constantly attended. 'A voluntary association,' also, for mutual improvement has beeu formed among the pupils, under the guidance of the Superintendent and with the sanction of this Board. And from these various sources of instruction, attended as we trust with a divine blessing, we may reasonably anticipate some good degrees of that moral and spiritual advancement, vital alike to their usefulness and happiness, and ever to be regarded as the highest object of the Institution.

THE FARM.

'The produce of the Farm,' as stated by the acting Superintendent in his closing Report for the year, has surpassed our expectation. Its quantity was large; 'and its quality,' he represents, 'as remarkably good.' A very large proportion, however, of the annual produce is consumed on the Island; and though the utmost vigilance and economy are prescribed, and though valuable improvements are yearly gained in the general condition and capacity of the Farm, the Institution must still rely in some large measure, for the supply of its wants and the answering of the many claims upon its charity, on the interest of its funds, and the liberal patronage of its friends.

In the course of the present year, the cottage has been repaired, and made a comfortable residence. Some other improvements, also, have been made in the buildings and in the stock of the Farm, which were either of pressing necessity, or promised some permanent benefit.

GENERAL CONDITION.

In regard to the general condition of the Institution, the managers feel authorized to speak favorably, while they are not unmindful of the hindrances, and even the evils, to which the best conducted charities are exposed. The discipline and progress of the school, will, they confidently believe, be found as good, as, considering the early disadvantages and moral exposures of the great majority of its pupils might be expected. In the monthly reports of the school, drawn from the daily journals of the teacher, and marking the conduct of each individual pupil, they find with pleasure notes of commendation, (as 'good, very good,' 'creditable, highly creditable,') continually occurring. Yet instances, as might be anticipated, have not been wanting—and they have occurred during the past year—of disobedience and insubordination, which have demanded the anxious attention of the Board, and have been followed by the necessary discipline. There is full reason for the belief, that the example has been attended with the desired effect: and the actual condition of the school at this commencement of another year, is highly satisfactory.

The insular position of the Farm School, while it yields undoubtedly many of the advantages, which at its first establishment were anticipated, is not without its inconveniences. These are chiefly found in the difficulties, during a part of the year, in visiting the school as often as the Directors desire, and in the consequent effects upon its progress. It is the earnest wish, as it is the duty of the Board to remedy this inconvenience by as frequent and faithful visits as possible; and it is but an act of justice that they should express the obligation which they and the whole society are under to two or three individuals of their number, who at all seasons and amidst various pressing duties, devote much time and labor to its interests.

Under the most favorable circumstances, the instruction and religious culture of children and youth, many of whom have been rescued from scenes of great moral exposure, and little accustomed to salutary restraint, can be regarded by no reflecting person but as an arduous work. We would devoutly acknowledge the blessings with which it has pleased divine Providence to attend the Institution in the years that are past; and with our desires to fulfil the parental obligations, which the Institution supposes and assumes, we will earnestly implore yet larger measures of the same blessing in the years to come.

All which is respectfully submitted.

FRANCIS PARKMAN.

Boston, Jan. 12, 1841.

THE LITTLE MOURNER.

At the early age of four years, Rachael Dormer lost her mother. All who beheld the child, thought that she was insensible to that severest of events that can befall the lot of tender childhood—the death of its parent. Although, however, Rachael neither wept nor sobbed, nor gave any outward and marked sign of grief; or, indeed, had even ceased running about the house as usual, playing quietly with her doll, (her accustomed amusement during her mother's long illness,) the event had, in fact, made a strong impression upon her mind.

About six weeks after the death of Mrs Dormer, Rachael was sitting one evening on the rug, at her father's feet, gazing earnestly into the fire, and to all appearance, thinking intently, while her playthings lay neglected by her side.

'My dear little girl,' said her father, who had for sometime observed her silence, 'what are you thinking about so gravely?'

'I was wondering, papa, whether it was a bad thing to die.'

Her father started. Never since the moment of her becoming motherless had Rachael been known to allude to the subject. He conquered his feelings, however, and replied, 'Certainly not, my dear child: it cannot be a 'bad thing,' as you call it, for those who were good when they were alive, since they are sure only to become still better and happier after death.'

The child paused. 'Then it is good that my mother died;' adding, in a low voice, 'for she was very good.'

'Yes, my dear,' answered her father, in a firm, but quiet tone; 'and she is now perfectly happy.'

'Why are you sorry my mother is happy?' she quickly asked.

'I am *glad*, my love,' answered her father, in the same calm tone.

'And yet,' persisted the child, utterly unconscious, from his quiet, unmoved manner, of the pain she was inflicting upon her father,—'and yet I heard nurse say last Sunday evening, when she was speaking of you, papa,—'Poor gentleman! he sent all the people home in tears from Church to-day, for he preached such a beautiful sermon!' and that your text from the Bible was, 'Lo! I am the man that hath seen affliction:' and that you spoke about my mother. Now I know that *affliction* means *grief*; so I do not understand why you are glad, papa.'

Her father leaned his head upon his hand, and was silent. The good clergyman struggled hard to do what he felt to be his duty, and endeavored to make his child understand why he rejoiced that her mother was in heaven, although he grieved that he had lost her; yet, then, he could not utter a word.

'I am glad, too, that my mother is happy, as you are, papa,' added the little girl, seeing that he did not answer her; 'but I heard them say that you fainted away when my mother died: did you faint, papa?' and then she drew towards him.

'Oh! do not, do not, child! exclaimed the unhappy father, in a voice so like a scream, leaning back at the same time in his chair, with so dismal a groan, that Rachael shrunk away affrighted, and resumed her place on the rug, determining not to speak to him any more, lest she should say any thing to disturb him, for he had been very ill for some days; and, indeed, had been declining since her mother's death.

The little girl sat very patiently, waiting till her father should again speak; but he did not not ce her; and she began to be tired of sitting still; besides, she had waited so long, that the candles became dim and long-wicked, and the fire was black and sunk down. She began to feel chilly and desolate, and the room seemed to her to look gloomy and uncomfortable. Still she would not disturb her father, who appeared to be sleeping soundly in his large arm chair. As she looked at him, she thought of her mother, who used to sit in that chair of an evening before she died; and again the little girl wondered why her father had said he was '*glad*.'

At last, however, Rachael could bear the silence and gloom no longer: as therefore she would not awake him, she rang the bell for the servant to come and snuff the candles and make up the fire. When the old nurse came to see what her master wanted, Rachael went to her and whispered, at the same time pointing to her father, and placing her little finger on her lips, in token that he should not be disturbed.

But no sooner had the old woman cast her eyes on her master, than she exclaimed, 'Gracious Providence! my poor master's dead! Oh, lack-a-day! lack-a-day! my poor child! these are sad days for thee,' she added, turning to Rachael, who stood perfectly motionless at those dreadful words, which told her that now her father also had left her.

The next morning, the unhappy orphan was removed from the house in which she had lost her father and mother, and was taken to live with her aunt. This kind woman sought, by every means in her power, to prevent the mind of the child from dwelling too much upon the dreadful bereavement she had so recently sustained; and, from Rachael's quiet manner, she was induced to hope that she had, in a great measure, succeeded. But, one evening, about a week after the little creature had left her parents' house, she appeared to be unusually thoughtful, and no endeavor on the part of her aunt could prevail upon her to be amused with, or interested in any thing. She sat silent a long time, with her arms folded upon the table, her head leaning upon them, and her eyes fixed upon the work in which her aunt was engaged.

'Is there anything you would like to do, my dear Rachael?' asked the kind foster-parent, who had previously, in vain, offered her picture-books, pencil and paper, and dolls.

'Yes, aunt, I should like to die,' answered the child.

Her aunt was surprised, but did not make it appear so, and said, 'Why do you wish to die, my dear?'

'Because I should then be happy.'

'And are you not happy, my dear little Rachael?'

'Not very, aunt,' she replied, mournfully.

'And why do you think you should be happier if you were dead, my dear?'

'Because I have been rather a good little girl, and my father said all good people were happy when they were dead: he said my mother was 'perfectly happy,' added she, in a lower voice.

'And so she is, my love; but tell me, Rachael, why you call your father and mother by those names, instead of papa and mamma, as you used to do?' said her aunt, wishing to direct her thoughts to some other subject.

'Because father and mother sound more as if they belonged to somebody else; and papa and mamma sound somehow more every-day, as if they were still the same as they were; but they are not the same to me as they were, now that they have been laid in the churchyard.' And poor little Rachael heaved a deep and strange sigh for so young a heart. Her aunt now earnestly endeavored to make her talk and think of something else, and at length succeeded.

The next morning, the little girl was nowhere to be found. It was bitterly cold, and the snow was on the ground. Her aunt, in terror for her safety, had sent the servants to seek in every direction, while she herself immediately proceeded to the spot whither she felt most inclined to suspect she had stolen.

As the good lady entered the retired country churchyard, she beheld the object of her search, lying quietly stretched upon a small grave, covered with snow. The beams of an early morning sun played gently on the form of the little sufferer, while a robin (that benign friend of babes) whistled its few pensive notes on a neighboring yew tree. A few coils of twine lay in the relaxed grasp of the child's benumbed fingers. As the affectionate woman approached, her tender charge aroused, and looked round with a bewildered gaze.

'Why are you here, my dear Rachael?' said her aunt; 'let us go home; it is warmer there; why did you come out in the cold?'

'I wished to come and see this church-yard, where all the people are happy.'

'But what were you doing with that piece of twine, my love?' asked her aunt.

'Why, I was afraid that none but grown people were allowed to die and be happy: so I have been measuring the graves, to see if there are any little children as small as I am here; and I have found this one which is as long as I am; so I hope I shall soon be happy with my father and mother.' The child smiled a calm smile. In three weeks 'the little mourner' was at rest by the side of her parents.

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D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

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